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THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15.

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POETRY.

For the Churchman.

SACRED MELODIES.—NO. III.

From the Hebrew.

Where the chill tides by dreary Babel sweep,
Our tears we mingled with the bitter wave;
And there, forlorn, we sat us down to weep,
Like orphans sorrowing o'er a mother's grave.

Sion! we wept when we remembered thee,
How desolate thy goodly dwellings lay,
The homes we loved a wilderness, and we,
Thy mourning children, mute and far away.

Our harps all silent on the willows hung,
Though they that spoiled us did a song require—
A song of home—but tuneless and unstrung,
In stranger lands, we waked not Juda's lyre.

How should we sing in heathen lands, O LORD,
The songs our fathers hymn'd for thee alone;
How should we riot with a race abhorred,
Or teach the lays in Salem only known?

Bless'd Salem! glory of our fathers' land—
When I forget thy holy heights and thee,
Let the sweet harp forsake my trait'rous hand,
And my parch'd tongue, untuned and wither'd be.

A.

JESUS WEPT.

Draw near, ye weary, bowed, and broken hearted;
Ye onward travellers to a peaceful bourne;
Ye, from whose path the light hath all departed;
And ye, who're left in solitude to mourn,
Though o'er your spirits hath the storm-clouds swept,
Sacred are sorrow's tears—since "JESUS wept."

The bright and spotless Heir of endless glory
Wept for the woes of those he came to save,
And angels wonder'd when they heard the story,
That he who conquer'd death wept o'er the grave;
For t'was not when his lonely watch he kept
In dark Gethsemane that "JESUS wept."

But with the friends he loved, whose hope had perish'd,
The Saviour stood, and through his bosom rush'd
A tide of sympathy for those he cherish'd,
While from his eyes the burning tear drops gush'd;
And bending o'er the tomb where Lazarus slept,
In agony of spirit "JESUS wept."

Lo! JESUS' power the sleep of death hath broken,
And wiped the tear from sorrow's drooping eye;
Look up, ye mourners, hear what he hath spoken,
"He that believes shall never die."
Through faith and love your spirits shall be kept,
Hope brighter grew on earth when "JESUS wept."

Mrs. Marguerite St. Lion Loud.

From the British Critic.

THE CULDEES.

There prevails among all Presbyterian writers the singular but very groundless fancy, that the polity of the Christian commonwealth in those early days was anti-episcopal. An observation by Bede, not well understood, has been employed, in a variety of controversial works, with the view of proving that the highest order of clergymen was either not recognised among the Irish and Scots, or deprived of the authority which usually attaches to their function. It is maintained that these people, in old times, differed exceedingly from the Roman Church in doctrine, discipline, and church government; that before the middle of the tenth century they had no bishops, but that their Church was governed by presbyters, and religious monks called Culdees, who were no friends to bishops, and kept themselves pure from all innovations and corruptions of the Church of Rome, and were at perpetual variance with the Romish clergy. From these premises it is made to follow, that the supposed successors of those men, "have the sole right to possess all churches, church-lands, and benefices, because they are the restorers of the Christian religion as anciently professed in this kingdom; for that bishops are only intruders amongst us, innovators, and schismatics; on which account they were justly pillaged and set aside at the time of the Reformation, and deposed at the beginning of the Grand Rebellion."

The Scots, mentioned in all chronicles and deeds prior to the tenth century, were unquestionably natives of the Greater Scotia or Ireland; for which reason Dr. Reid is justly entitled to apply all conclusions respecting their ancient Church to the history of his own country. The celebrated Culdees of Iona are acknowledged by every author, competent to form an opinion on the subject, to have been monks of Hibernian extraction; and hence it may be plausibly inferred, that whatever were their notions on ecclesiastical polity, similar opinions must have prevailed in the land whence they migrated. It may be premised, however, that from all we know concerning the doctrines and usages of the followers of Columba, no fair inference can be drawn which will bear with any perceptible weight on the question of church government. Every reader is aware, that Blondell, Seldon, Baxter, and other nonconformists, in both divisions of the kingdom, imagined that they could discover in the scheme of administration said to have been adopted by the Abbot of Iona, a warrant, or at least some degree of countenance, for the system of ecclesiastical rule to which themselves were attached. On the other hand, Usher, Stillingfleet, and Lloyd, Bishop of Worcester, endeavored in their several works, to expose the futility of conclusions founded neither on established facts nor authentic records, but on the fictions of authors, the earliest of whom did not exist till more than a thousand years after the period to which the most important part of his narrative refers. No one of them, in short, appears to have had any groundwork for his details except the uncertain traditions of his age, and no check on his statements beyond the dreams of his credulous contemporaries.

It is hardly necessary to remark, that the term Culdee was applied generally to the order of religious men who, in the beginning of the fifth century, appear to have introduced in the remotest parts of Britain and Ireland the obligations of celibacy and retirement from the world; and as the expression meant no more than that the individuals in relation to whom it was used had devoted themselves to the service of GOD, and taken up their abode in cells, it is obvious that no conclusion can be drawn from it respecting the peculiar nature of their rule or institution. They were, as far as antiquarians can discover, the first order of monks that settled in the British isles; and wherever the Celtic language was used, the name of Culdee was given to every one who, relinquishing the temporal pursuits of life, joined the holy brotherhood for the purposes of fasting, meditation, and prayer.

Nor will any one question the probability that, as the Irish and Scots were taught by missionares from Rome, of whom the chief were Ninian, Palladius, and St. Patrick, there would be the most entire unanimity among the converts in that illiterate and uninquiring age, respecting the things they were desired to believe, and the usages they were commanded to observe. Besides, in Ireland, whence Columba had his origin, every thing ecclesiastical is understood to have been established on the Romish model; and there cannot be any good reason for believing that he had adopted any other rule, with regard to faith and discipline, than that which was held by his countrymen at large.

But the ritual of those monks, and their mode of celebrating divine worship, are matters of inferior import when compared with the scheme of a church polity of which they are supposed to have afforded an example. When it is considered that the Culdees first present themselves to our notice on the page of authentic history in the attitude of maintaining their right to elect the bishops in the several sees where they had their convents, it must appear surprising that their practice as Churchmen should ever have been adduced as an argument against the antiquity of Episcopal government. That inference, it is true, seems to be strengthened by a remark found in the volumes of the venerable Bede, that the monastery of Iona had for its governor a Presbyter-Abbot, to whose authority, by an unwonted constitution, the whole province, and also the bishops themselves, were bound to be subject, after the example of their first teacher, who was not a bishop, but a presbyter and monk. It is mentioned, too, in the words of the same historian, that, when Oswald, king of Northumberland, sent to Iona for a bishop to instruct his people in the doctrines of Christianity, the council of seniors or presbyters elected Aidan, one of their own number, who was esteemed worthy of the Episcopate, and having ordained him, sent him forth to preach. From this statement, interpreted on the foot of the letter, and without any reference to the practice of other monasteries at the same period, Dr. Reid derives the opinion, that Aidan, the first bishop of Northumbria, under the Saxon dynasty, must have received presbyterial ordination.

Viewed on the narrow ground now described, the conclusion no doubt has a plausible aspect. Still the least reflecting reader must be disposed to inquire why the monks of Iona should have given the name of *bishop* to the brother whom they elected and sent forth; and why they should have gone through the form of declaring him worthy of the *Episcopate*. It is manifest, even from the tenor of the narrative, that the words bishop and presbyter did not in those days mean the same thing; and, moreover, that the learned historian was not ignorant of the distinction implied in these terms. How, then, upon the principles which Bede is supposed to recognise, could it be said that a college of presbyters at once elected and consecrated one of their own body a bishop?

There is only one way of restoring consistency to the narrative, and of explaining at the same the occurrence recorded by the annalist, which is, to conclude that the bishop attached to the monastery, and who in certain respects was subordinate to the abbot, was employed to consecrate or ordain the Episcopal missionaries who were sent into the dominions of Oswald. This is the view which Lloyd, and most other writers on the same side, have adopted: and, in our estimation, it may be supported with such a degree of evidence as will satisfy all who have not determined to sacrifice truth to the interests of a particular system.

We find, in the first place, that it was customary in other parts of the Christian world, at the very period, too, when the Columban establishment was in its greatest prosperity, to have bishops either actually in monasteries or specially attached to them for the avowed purpose of performing those official duties to which clergymen of a lower order were not held competent, and, in particular, the duty of ordaining young men, when duly qualified, to the service of the holy ministry. In the early times of the Church, monastic establishments were at once the schools and colleges in which the clergy received their education; and as religion and learning were thought to be very much advanced by the discipline of convents, the monks were greatly encouraged. So numerous and important, indeed, were the privileges allowed to them by the indulgence of the age, that they were, in a manner, wholly free from Episcopal jurisdiction. In some monasteries of the western Church, they were for a while so entirely exempted, that the bishop in whose diocese they were had no control over them, and had no right to enter their gates except when they were pleased to solicit his assistance. In the African establishments, about the year 500, the inmates might choose what bishop they pleased in the whole province, to ordain and perform other episcopal acts. It appears that whomsoever they selected for these ends, they were bound to him as long as he lived; but at his death they might employ either his successor or any one else, for they pleaded that they were not under any bishop out of duty, but of choice, except the archbishop of Carthage, who was their primate. At a later period they were confined to the bishop of the diocese, so that he, and no other, was entitled to ordain, confirm, and consecrate new oratories.

It was determined by the authority of regular councils, in France and Spain, that none should be ordained in any monastery except by the bishop in whose diocese it was situated; but still such a solemnity could not be performed without the desire, or, at least, the consent of the abbot. We find, besides, that in the greater monasteries there was a resident bishop, elected by the abbots and monks, and consecrated by the comprovincial prelates, for the very purpose of doing episcopal offices when necessary. Of this kind, says Lloyd, we have examples at St. Martin's, near Tours, and in the monastery of St. Denis, near Paris, which had such bishops in them from ancient times; and we have an account of their successions for some ages. The like, remarks Usher, we have of the bishops that were in St. Columba's monastery at Iona, of whom there is mention in the Ulster Annals.*

These facts prove incontestibly that the ordinations in monasteries were performed by bishops, either belonging to those establishments themselves, or chosen by the abbots, with the view to such sacred offices. It is proved that councils were held to fix the relations which subsisted between the bishops and the monasteries in which they were invited to act. The superior and his monks, who, it is obvious, were the best judges of the character and acquirements of those under their care, pointed out from time to time the persons who were to be ordained; and then, the bishop, whose services were appropriated to the particular convent, proceeded to the act of ordination, and gave to the several candidates for the deaconate or priesthood, as it might happen, authority to minister in the Church of CHRIST.

With regard to the ancient Irish—the subject more properly before us—we may use the words of the bishop of Worcester, who remarks, "Our adversaries would have it that "the abbot and his senior monks did ordain "those who were sent out of their monastery, "and that not only into the lower orders, but "into the orders of bishops, as they show us in "the example of Aidan and his successors. "But this is so far from being true that I dare "challenge our adversaries to show any in"stance when the abbots and monks, without a "bishop among them, ordained so much as one "single presbyter. I shall show, on the con"trary, by many instances, that it was neces"sary to have orders conferred in the monaste"ries, (without which there could be no admi"nistration of sacraments,) so bishops were "held necessary on this very account, that they "might confer orders on those that were judged "fit to be ordained in the monasteries."

But it is clear, from the conduct of the missionaries sent into Northumberland, that they were invested with the office of a bishop, even in the sense in which that word is usually understood in our own times. Bede says, "Aidan was sent forth from Hy, or Iona, to convert the Angles, having received the Episcopate; that he chose the place of his Episcopal see in the Isle of Lindisfarn; that there he was with his clergy; and there was the abbot and his monks, who all belonged to the care of the bishop." For his clergy he had divers persons who came with him from Iona, of whom one was called *presbyter suus*, and one or two *clerici sui*, in King Alfred's translation. Besides these there were many presbyters who came out of Ireland, who preached and baptized; and so churches were built in many places throughout his diocese. He was, moreover, on a friendly footing with the prelates who had been sent from Rome; he was even, continues Bede, "deservedly beloved by them, and held in veneration by the Archbishop of Canterbury and the Bishop of the East Angles; and accordingly after his death he was accounted a saint by them of the Romish communion."

Aidan was succeeded in the episcopal duties by Finan, who, we are informed by the monk of Wearmouth, having baptized Peada, the King of the Middle Angles, with all his court, he gave him four priests, one Scotch, and three English, to instruct and baptize his people. At a subsequent period, Siegebert, King of the East Angles, with his friends, was baptized by the same bishop, and received at the same time two priests to extend the Gospel among his people. One of these priests, whose name was Cedd, having with the assistance of his colleague, gathered together a great Church to the LORD, returned to the bishop at Lindisfarn to inform him of their remarkable success in the work of evangelizing the Saxons; and with this account Finan was so much gratified that, to enable him to prosecute his pious objects with still greater advantage, he resolved to raise him to the Episcopal order. Seeing his success, remarks Bede, in the furtherance of the Gospel, and having called to him two other bishops for the ministry of ordination, he made him bishop over the nation of East Angles. The historian adds, that Cedd, having received the degree of the Episcopate, returned to the province, and with greater authority fulfilled the work which he had begun, erected churches in different places, ordained presbyters and deacons, who might assist him in the word of faith and ministry of baptism.*

We have followed out these details with the view of supplying a satisfactory answer to the remark of Dr. Reid, that the "presbyterial order of the Culdees," joined to several points of doctrine and discipline in the ancient Irish Church, clearly indicates its opposition to the papal system. True it is, that the Pope did not, without much difficulty, succeed in establishing his authority, as universal bishop, among the old British and Celtic communities. Not only did they question his right to such dominion, they also resisted the encroachment of his agents, even when armed with the secular power. Wales, Scotland, and Ireland, being remote from the centre of that influence which was established in Kent by Augustin, the Romish missionary, despised the mandates and repelled the overtures employed with the view of claiming their obedience and securing their submission. But in respect to the constitution of their several Churches, and the tenets which composed their creeds, they differed not in any essential point from the Italian ecclesiastics.

It is true that the precise computation, according to which the festival of Easter ought to be kept, was not yet fully determined in all parts of the British isles; the use of chrism in baptism was not every where observed; the celibacy of the clergy was seriously questioned, as well on the ground of apostolic authority as on that of discipline; and a violent schism prevailed among the indigenous priests, as to the form of the tonsure, or shaving of the head, in the use of which they were disposed to claim an unbounded freedom. The ceremony of marriage, too, among the laity, the practice of auricular confession, and the interesting rite of confirmation, had fallen into a very general neglect among the Irish, whom one of their prelates in the twelfth century described as no better than "brute beasts."

In a word, it will appear to every unbiassed inquirer altogether beyond the reach of controversy, that the ancient Hibernians maintained the divine origin of diocesan episcopacy; that they believed in purgatory, whence, they thought, souls might be delivered before the day of judgment by the prayers and fastings of the living; that they practised, though not without occasional interruption, the duty of private confession; that they showed a veneration for relics, and imagined that miracles were performed by means of them; that they consecrated churches, and for this end used holy water, by which they believed that diseases might also be cured; that they observed Lent and all the Wednesdays and Fridays throughout the year; that they used the sign of the cross, attributed much value to a bishop's blessing, had monasteries, and paid the utmost respect to monks. Finally, they bowed the knee when they entered a consecrated place of worship, made use of holy oil for various purposes, followed unwritten traditions, and performed divine worship according to the forms of a liturgy.

No attempt, therefore, can be more hopeless than to establish by historical proof that the ancient inhabitants of Ireland were Presbyterians, or that their opinions on Christian doctrine and usage were different from those of the western Church at large, during the same period. In a recent history of Ireland it is remarked, that "an attempt has been made, en"forced by the learning of the admirable Usher, "to prove that the Church founded by St. Pa"trick in Ireland held itself independent of "Rome, and on most of the leading points of "Christian doctrines professed the opinions "maintained at present by Protestants. But "rarely, even in the warfare of religious con"troversy, has there been hazarded an asser"tion so little grounded upon fact. In addi"tion to the original link formed with Rome, "from her having appointed the first Irish mis"sionaries, we find, in a canon of one of the "earliest synods held in Ireland, a clear ac"knowledgment of the supremacy of the Ro"man see. Nor was this recognition confined "merely to words; as on the very first seri"ous occasion of controversy which presented "itself—the dispute relative to the time of "celebrating Easter—it was resolved, confor"mably to the words of the canon, that 'the "question should be referred to the head of "cities;' and a deputation being accordingly "despatched to Rome for the purpose, the Ro"man practice on this point was ascertained "and adopted." *

Respecting the nature of the religious doctrines and observations taught by the earliest Christian preachers in Ireland, we have, says the same author, both in the accounts of their devotional practices and in their writings the most satisfactory as well as ample information. "That they celebrated mass under the ancient traditional names of the Holy Mysteries of the Eucharist, the Sacrifice of Salvation, and the Immolation of the Host, is admitted by Usher himself. But he might have found language even still stronger employed by them to express the mystery their faith acknowledged in that rite. The ancient practice of offering up prayers for the dead, and the belief of a middle state of existence, after this life, upon which that practice is founded, formed also parts of their creed; though of the locality of the purgatorial fire, their notions were, like those of the ancient fathers, vague and undefined. The only point, indeed, either of doctrine or discipline—~~and under this latter~~ head alone the exception falls—in which the least difference of any moment can be detected between the religion professed by the first Irish Christians and that of the Catholics of the present day, is with respect to the marriage of the clergy, which, as appears from the same sources of evidence that have furnished all the foregoing proofs, was, though certainly not approved of, yet permitted and practised. Besides a number of incidental proofs of this fact, the sixth canon of the synod, attributed to St. Patrick, enjoins that 'the clerk's wife shall not walk out without having her head veiled.'"

The conclusions now quoted may be, in some respects, too general, and perhaps not perfectly consistent with the evidence on which they are founded. But, at the same time, there cannot be any reasonable doubt that the Christians in the British Isles embraced the doctrines and adopted the usages of the body from which they had received the first principles of our holy faith; and as there is in ecclesiastical history the most unimpeachable proof that the original form of the Church was Episcopal, it follows that the clergy among the ancient Irish could [not] be Presbyterians. Neninus, one of our oldest writers, narrates that at the beginning St. Patrick founded three hundred and sixty-five churches, and ordained three hundred and sixty-five bishops, besides three thousand presbyters; a notice which, though it may appear to have a hyperbolical air, precludes the notion thut their constitution was anti-prelatical.

COMMUNICATIONS.

For the Churchman.

MEDICÆ SACRÆ—NO. V.

We shall now proceed to consider some of the individual diseases mentioned in the sacred Scriptures. The Jewish leprosy has given rise to a great variety of speculations; and volumes have been written to show in what its nature consisted, and how it differed from the leprosy of the present day. Bartholinus, Leclerc, and others associate it with tubercular elephantiasis or elephant leg: Hillary and Adams think it was nothing more than the frambaesia or yaws of Africa: Bateman believes it to correspond with the leuce of the Greeks, the baras of the Arabians, and with the third species of vitiligo of Celsus; Larry and others regard it as a disease *sui generis*, and Plumbe, the latest writer on diseases of the skin, believes it to be impossible to form any definite and just idea of the disease. Jahn, in his Archæology, appears to confound the different varieties of leprosy described by Moses, although he admits that there are four kinds of the disease.—Calmet has given a very judicious summary of the marks or signs of the complaint as laid down by Moses; and Oussel and Schilling have written very learnedly on the subject; but no one, we venture to say, cleared up all the difficulties in which it was involved, till the late John Mason Good brought to its illustration the stores of his varied learning and the powers of his acute intellect. For want of proper medical knowledge many writers have been led into gross mistakes, particularly Michaelis; but since the thorough elucidation of the matter by the author above mentioned, but little remains to be done or desired in relation thereto. It will be obvious to the most superficial reader, that in the 13th chapter of Leviticus Moses describes several different kinds of leprosy; and their characters and signs are pointed out with all that minuteness and particularity which we would expect only to find in a professional treatise. There are three varieties evidently belonging to the same species, the *lepidosis* of Good, all of them distinguished by the name of berat or bright spot: one called boak, also importing brightness, but in an inferior degree, being a "dull white beras," not contagious, or in other words, not rendering a person unclean; two called tsorat, "venom or malignity," the one a "berat libena," or "bright white berat," and the other a "berat cecha," "dark or dusky berat," spreading in the skin, both being contagious, and rendering the person unclean.—The first variety above mentioned is strictly a cutaneous eruption, and rarely, if ever, affects the constitution. It is therefore regarded as of little consequence in the Levitical code, which represents it as not penetrating below the skin of the flesh, and not demanding a separation from society. "If a man or a woman have in the skin of their flesh a berat or white berat, then the priest (who was also the physician) shall look; and behold if the berat in the skin of the flesh be dull, it is a boak growing in the skin, he is clean." Lev. xiii. 38, 39. This form of the complaint is well known at the present day, and is described by Celsus (De Medicina, lib. v. c. 28) as follows,—"The vitiligo, though it brings no danger, is nevertheless offensive, and springs from a bad habit of body. The dull white and the dusky forms in many persons, spring up and disappear at uncertain periods. The bright white, when it has once made its attack, does not so easily quit its hold. The cure of the two former is not difficult, the last scarcely ever heals." This form of leprosy is still prevalent in Egypt and other parts of Africa, as well as Palestine, and throughout Asia, as appears from the representations of modern travellers. Niebuhr asserts that there is a species of leprosy which prevails among the Arabs which they call "boak," and that it is neither contagious nor fatal. Mr. Forstal remarks that the Arabs call a sort of leprosy, in which various spots are scattered over the body, *behag*, which is without doubt the same as is named *bohak* in Lev. xiii. "They believe it to be so far from contagious, that one may lie with the person affected without danger. On May 15, 1763, I saw at Mokha a Jew who who had the leprosy *bohak*. The spots are of unequal size; they do not appear glossy; they are but little raised above the skin, and do not change the color of the hair; the spots are of a dull white inclining to red." In the Barbary states lepers are represented as being banished from the towns, and as infesting the roads in parties of from ten to twenty in each, begging charity from travellers. In Morocco they are confined to a separate quarter, or banished to the outside of the walls. According to Mr. Jackson, they are but little disfigured by the disease except in the loss of the eyelids and eyebrows, which the females endeavor to supply by the use of lead.

The second variety, which may properly be called *nigrescent leprosy*, is described by the Jewish legislator under the term *cecha*, whence the Latin *cæcus*, overcast with shade or smoke. Celsus describes the same form of the disease under the term *melas* or niger, importing in his own language *umbræ similis*, shade-like or shadowed. The color of the hair, which in Egypt and Palestine is generally black, remains unchanged; there is no depression in the dusky spot; while the diseased patches are continually enlarging their boundaries; under this form of the complaint the patient was pronounced unclean, and separated from society; this variety of leprosy is occasionally met with in this country, especially among sailors, who are exposed to much fatigue, to cold and damp; and also among those who are subjected to a meager and unwholesome diet.

The next variety, viz. the *bright white leprosy*, is the most serious and obstinate of all the forms which this disease assumes. The characters which are described as attending it, and which distinguish it from the other forms, are "a glossy, white, and spreading scale, upon an elevated base: the elevation, depressed in the middle, but without a change of color; the black hair on the patches, participating in the whiteness, and the patches themselves perpetually extending." When all these marks met in the same patient, the priest pronounced the disease a *tsorat*, or malignant leprosy.

It appears from various passages in the Old Testament that there was a strong predisposition among the Jews after they left Egypt, to the contagious form of leprosy, or *tsorat*; so that it often occurred as a consequence of various other cutaneous affections; sometimes appearing as a berat libena, or bright white leprosy, and sometimes as a berat cecha or dusky leprosy, according to the peculiar habit or idiosyncrasy. The following cutaneous blemishes are mentioned by Moses as having a tendency to terminate in leprosy, and therefore were to be carefully watched:—1, *Shaat, Herpes* or *tetter*, (Lev. xiii. 2, 10, 19, 43;) 2, *saphat psoriasis*, or *dry scale*, (Lev. xiii. 2, 5, 6, 7, 8;) 3, *neteh ponigo*, or *humid scale*, (Lev. xiii. 5, 30, 31;) 4, *berat leuce, bright white scale*, the sign of contagious leprosy; 5, *boak-alphus*, dull white scale, sign of uncontagious leprosy; 6, *negaletus* blow or bruise; 7, *shechin furunculus*, bile (Job xxvii.;) 8, *mecutash, anthrax*, or carbuncle. At the first appearance of any of these blains or marks, the person was immediately brought to the priest for examination. If there was in connection with the blemish any bright glossy, or squamous surface, with a depression in the middle and white hairs, the person was immediately pronounced unclean and banished without the camp. If there was any doubt about the matter, the suspected person was shut up seven days, and then again examined, and if the disease in that time had subsided, he was immediately discharged. If it had remained stationary, he was again confined seven days, at the end of which time the nature of the disease was easily ascertained. These doubtful cases might turn out to be the mild or the inveterate form of the disease. We are not, however, to suppose that the latter always proved fatal. If it spread without producing ulceration, it lost by degrees its contagious power and terminated favorably. In this case the patient was declared clean by the priest, even when the dry scales were upon him. But if ulceration should commence, and fungous flesh spring up, it was immediately declared an inveterate leprosy, and the individual became unclean for life. This form of leprosy is described by Actuarius as follows: "The lepra," says he, "penetrates deep, forms circular eruptions, and certain fungusses or deliquescences of flesh." Mr. Jowett, a late traveller in the East, in his "Christian Researches in the Mediterranean," thus alludes to an hospital for lepers near Scio. "A little further on is the hospital for lepers; it was founded by a leper: elephantiasis is no uncommon disorder in these parts; its effects are very offensive. I saw poor men and women with their fingers or legs literally wearing or wasting away." It is unnecessary to observe that this could not be the true elephantiasis, which causes the limbs to thicken and enlarge enormously; but the true leprosy of the East, so much dreaded in the days of Moses, though it is more than probable that there was nothing contagious about it. In the year 1730, this kind of leprosy broke out in Guadaloupe, and spread through several of the West India islands. M. Peyssonel a French physician who was sent out by the government to investigate the nature of the disease, gave a full account of the complaint, which may be seen in Michaelis' "Commentaries," &c. His description, which need not here be given, corresponds precisely with the character of *tsorat*, or inveterate leprosy, as given in the thirteenth chapter of Leviticus.

As to the origin of this disease, there can be no doubt that it was carried from Egypt by the Jews to Palestine, where it has ever since been an endemic.

> "Est elephas morbus qui propter flumina nili,
> Nascitur Egypto in media, nec preterea usquam."
>
> *Luer.* B. 6.

Josephus enters into a long argument to prove that the Jews were not expelled from Egypt on account of their being afflicted with leprosy, as asserted by Manetho and other authors. But as loeg as we have the Pentateuch in our hands, we need seek no other authority on this subject. If the disease be contagious, it is much more probable that the Jews received it from the Egyptians than that they communicated it to them. When we consider, however, that the Jews while in bondage were subjected to great oppression, hard labor under a burning sun, with little or no clothing; the body constantly covered with the excoriating dust of brick fields; to an impoverished diet and consequent depression of mind; we shall find causes in operation adequate to the production of the most malignant cutaneous diseases.

C. A. L.

For the Churchman.

IDLE HOURS—NO. IV.

FANATICISM—THE SENSUAL IN WORSHIP.

Next to infidelity I would shun fanaticism; for surely next to not holding the truth, nothing is so bad as holding the truth in the wrong way. Fanaticism must not be taken here for enthusiasm, however, which I consider a praiseworthy virtue; and it must be equally distinguished from zeal, which, would to GOD were more common! The cold-hearted world gives the same name to both these qualities, including alike the good and the bad under the same opprobrious title. But here too it behooveth us to judge, not as the world judgeth.

Fanaticism is universally condemned, and not enough pitied: it should be wept, as well as denounced. Such is poor human nature, that delusion seems born its liege lord and master; so that we become the subjects of reason only by rebellion.

These hints may direct us as to the course which we should pursue, in relation to those sectarians, who in their worship and their creed, disallow all appeals or concessions to our senses; considering every thing like animal devotion no less than sinful. These poor men bend not the knee in prayer, *because*, they gravely assure us, the heart is the prime matter; and they allow not the sound of instruments, *because*, they inform us, that strings and pipes do not themselves worship, and that there is no religion in sounds!

Such prefer to worship in unseemly corners, *because*, the LORD can hear a prayer from a hovel, as well as from a palace, and earth itself is but a hovel, at best; and they sneer at the stately temples in which others congregate, because, say they, these fine buildings are meant only to foster diabolical pride.

Now pure worship is, no doubt, acceptable to the holy One from any place; and the incense of the Hottentot in his lowly hut may be of as sweet a savor as the prayers of a potentate bending in the cathedral. But as long as our glorious intellect is linked with this vile body; as long as we are such that a slight degree of pain will incapacitate us entirely for exalted devotions, under ordinary circumstances; as long as we may be most wrapped, when we are least concerned about our body's comfort; so long must I believe that I am better adapted to adore the LORD where the "dim, religious light" excludes the glitter and tinsel of earth; where the high arch swells with the heart towards a temple not made with hands, and where the solemn organ rolls our feeble lauds in full volume to heaven. I see no reason why I cannot pray, *at least* as *well* beneath the storied window as in the shattered cabin; and why then should I prefer to exhibit my confidence in the Hearer of prayer, not with king David in the sanctuary, but with poor Jonah in the fish's belly?

And this does not argue for much pomp and splendor, nor is it a principle which would bring back the heathen pageant of the mass. It only calls for a ceremonial suited to Christianity—like itself sublime in simplicity. 'Tis idle to tell us that CHRIST worshipped not in such edifices—that he had not where to lay his head—and that he directed his petitions from the lowliest haunts. All this may be pert, but it is in no way pertinent. Our blessed Saviour was poor on earth 'tis true; and while he was with them, his servants were too poor to build him worthy tabernacles; yet he refused not to go up to the temple, and he called that magnificent pile his Father's house—the house of prayer. Moreover, even in his wanderings he chose not the drear and barren waste, the shed, or the sheepfold, for his sanctuary. He that was born in a manger preferred it not for his abode, but he worshipped beneath the sweet shadow of the trees his own hand had created—he poured out his soul in the garden. He went up into a mountain to pray! Surely the Redeemer knew that it was good for the *body* to be on the mount, as well as the *spirit*; and He cannot but be pleased that we should praise him from lofty temples, who himself chose for his oratories the heights of Olivet and Libanus. In this there is none of the specious quibbling of the Papist—nothing of his desire to substitute the sensual for the spiritual. We only desire that the sense should be allowed to contend with the yearnings of the spirit as little as possible: and we deem it no small advantage that it should sympathize actively with the soul. To this end we embrace the golden mean, and so follow the example of our lawgiver, who in all his enactments, remembers that we are dust. The Romanist gives you the wafer amid fumings, and ringings, and genuflections, and senseless antics; while that truly consistent Puritan, the Quaker, feels that the great end is gained if the heart is right with God, and so denies you the Lord's body altogether. Our Saviour hath done neither. He knows that we are human, and he adapts *to our senses* the memorial of his love. That we may contemplate his broken body, he gives us the broken bread; that we may receive his shed blood, he pours out for us the red wine. His *incarnation* is *itself* an illustration of the principle. The Lord might have suffered as intensely for our sakes as a spirit, instead of as a man; yet "for us men," he became manifest in the flesh to our sensual perception, he demonstrated his love, not to faith alone, but to actual vision.

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* History of the Government of the Church, as it was in Great Britain and Ireland when they first received the Christian religion. By William Lloyd, D. D., Bishop of Worcester, p. 163. Usher, De Primord p. 701.

* Bed. Hist. lib. iii. c. 21

* Moore's History of Ireland, vol. 1, p. 237.

And in this, as in other things, our own simply sublime and venerable Church follows the example of her Master. We enter the mass-house, and God is hid from us by the pitchy incense, and the smoking candles: the conventicle, and we meet him as we would in no wise meet an earthly monarch. In the latter, he is present indeed, but we seem only addressing him in the ante-chamber of his mercy, we enter not the holy of holies. Cold and frigid is our address at the throne, or if warm, it is most likely the warmth of extravagance, and fantastical irregularity. In our own happy sanctuaries, how different! There we feel that the Lord is in his holy temple indeed: the solemn organ is calming our thoughts and enticing them from worldly things; the white-robed ambassador is waiting at the altar with his glorious message; and when at length we kneel down at the mercy-seat to confess our errings, and to supplicate forgiveness, we cannot but feel with the patriarch, that, this is indeed the house of God—the very gate of heaven. A.

For the Churchman.

Mr. Editor,—In conseqence of a suggestion by a late correspondent of yours, that the money which has been appropriated to Foreign Missions by our Church, would have been more judiciously applied for relief of the spiritual wants of our own brethren in the west, I have taken pains to make the following table, which exhibits at one view the amount expended since the year 1828. I have not been able to ascertain the amount expended on the Greeks before that period.

Year.	To establish schools in Greece, called Greek Mission.	To send two gentlemen to Batavia, called China Mission.	To send a gentleman to explore Persia, called Persian Mission.	To establish a school at Green Bay, called Green Bay Mission.
1828				
1829	$1,271 05			$40 00
1830	499 00			427 00
1831	6,434 63			6,066 00
1832	8,901 19			13,753 00
1833	4,556 47			4,668 00
1834	5,782 41			8,484 00
1835	15,781 32	$4,430 93		6,474 00
1836	5,117 09	2,372 22	$2,039 18	
1837	16,801 97	1,804 44	996 47	
	$65,648 60	$8,607 59	$3,035 65	$41,317 00

Total $118,607 00

This is the amount expended on these objects for ten years last past. Whether a greater amount of good would have been done had this large amount been judiciously expended among our needy brethren at the west, every one must judge for himself. A. B.

For the Churchman.

Rev. and Dear Sir,—In your experience as a parish minister, you have no doubt frequently felt the important aid which was rendered to your labors by the circulation among your parishioners, of those practical and devotional treatises, which have been drawn up with care by the most distinguished divines of the Church. It was truly said by a French writer, that "a *good* book is a good friend, who attends us in solitude, and who is alway ready to impart to us the riches of wisdom whenever we please to apply for them." To pursue the idea of this writer it may be added, that in the most humble walks of life may be found (and is it not so eminently?) the most true and invaluable friends, whose names, though not emblazoned with "boast of heraldry," will yet stand by us in the hour of trial and adversity, rejoice with us when we rejoice, and weep with us when we weep. Long since has it been my practice to keep some of these good little friends by my side, and frequent are the opportunities I have had to send them to those who were either unacquainted with the primitive character of the Church whose worship they attended, or insensible to the renovating power of those holy influences which are breathed through our noble service by the Spirit of God. The expense of these works cannot at once be pleaded as an excuse for any member of our communion to be unfurnished with these excellent helps. The Sacra Privata is now published by our Tract Society, and breathes a spirit of the most ardent and pure devotion. The Companion for the Altar has been stereotyped, and is sold by Swords, Stanford & Co. at the low price of *fifty* cents a copy, and even I believe forty cents to the trade. The Christian Manual, they also have at the same reduced price, compiled by our late lamented Bishop Hobart, from an English work entitled the Village Manual, and which in a plain familiar manner, in the form of conversations between a clergyman and his parishioner, introduces the reader to an acquaintance with the principal doctrines and duties of the Christian religion, and contains also a number of excellent prayers adapted to various occasions of human life. Do, Mr. Editor, allow me thus, through the medium of your excellent journal, to call the attention of your readers to these valuable little works, not forgetting the Churchman's Manual by our worthy brother, the Rev. Rector of Christ Church, Philadelphia, and several others by clergymen of our Church, some of whom, who though dead may yet thus be made to speak by these imperishable memorials of their faith and piety. CLERICUS.

For the Churchman.

Mr. Editor, Sir,—I am one of the readers of the New York Observer, which, I understand has an extensive circulation in our country. It would appear also that the editors of that paper have an extensive correspondence from abroad as well as at home; very commendable, so long as it gives us right views. For one I was for a long time much interested in the communications of G. De F. of Balbec, Lower Seine, France, until I began to suspect the importance which he appeared to attach to his own matter. At one time I thought France and all Europe was about to be converted to Protestantism and the primitive faith, by the colporteurs, Bible and Tract distributors, and a sort of lay preachers. Next the Evangelical Society of France were going to do every thing. This, that, and the other individual, have been made heroes of the age; new theories, religious and political, have been obtruded and discussed, and important consequences predicted; until, as would seem, the world is about to be turned upside down, and a "new era introduced." I have at last began to suspect whether such eventful transactions could be going on, and the rest of the world know nothing about it. I have even fallen under the impression, that there is such a thing as pandering to a taste for "some new thing," as did the Athenians of old, who, we are told, "spent their time in nothing else."

There was a certain correspondent of the London Morning Chronicle, since a correspondent of a paper in this city, O. P. Q., who for a long time entertained the world with a thousand flippant vagaries and speculations, and who, for the crime of being a false prophet, has died a natural death. Now it has seemed to me, that G. De F. is a writer of the same class. He has somehow discovered, that in order to entertain his readers on this side of the Atlantic, he must ever and anon toss in upon us some new ball, and make it appear, that for the time being it is the only thing worth observing in Europe. Apparently crazy himself, he delights in introducing crazy characters, and in making them of the greatest importance. I had waited long to see the end of this; but it turns out endless. It takes well, and that is a sufficient reason for continuing it. People like novelties; and when the field of the writer is remote, and counter evidence is not easily obtained, it does very well.

When the fooleries of St. Simon and of the Abbe de la Mennais have been magnified into the greatest importance, and thoroughly exhausted, in comes a new name and another like story—all of course of the greatest importance to the world—*Charles Fourier and Fourierism—a new system of morality, politics, industry, and domestic economy*—two whole columns of nonsense.

Suppose I were a correspondent of a paper in Paris, and the French were as eager to devour well-told stories of religion in America, as we are of the same thing in France, I might at one time entertain them with the history of the Shaking Quakers, and predict a new era. When that is worn out, I might bring in the Mormonites, and prove to all France that America is about to be revolutionized by Mormonism. Next, I might take Matthias and his doctrines for a theme, and so on, and make the world on the other side of the water stare. I might introduce Robert Owen and the Harmonists, whose doctrines, it would seem, are not unlike Fourierism. I am quite sure at least, as ours is the prolific soil of *isms*, that I could beat G. De F. out and out.

Now, Mr. Editor, I protest against this sort of imposition. Religious quackery has become the fashion of the day; and having exhausted our domestic material on an appetite sharpened by use, we send out men and engage correspondents abroad to feed and pamper it without end. They know what a taste they have to gratify, and they select their materials and fashion their stories accordingly.

If these accounts might pass under their proper names, as necessary to entertain the public, I have no objection; but so long as they are set forth as a true picture of society generally where the scenes are laid, false impressions are produced, and evil results. EXAMINER.

For the Churchman.

Mr. Editor,—Hoping that it may be useful, I send you the following extract from a letter received from a brother clergyman.

"You have probably heard before this of the great excitement which has overspread our city for the last few weeks. I have had a season of great trial. The city all in commotion on the subject of religion, and our Lent season on my hands with all its extra duties. Since Lent commenced, I have had *seven services per week*. On every litany day twice, and three times on Sunday. The chapel* was crowded every morning, even on every day in Passion week. On each occasion I read a lecture or a portion of the morning and evening prayer. In the evening I had service and a sermon; and the audience was so large as to render it necessary to transfer our evening services to the church. I have baptized nine adults, and added about twenty-six to the communion, and shall have a goodly class for confirmation. The conservative elements of the Church, in her evangelical services, were never, perhaps, more fully displayed, or more strongly felt. Even other denominations, who came to see, went away strongly impressed with the conviction that it was good for them to be there. There has been no excitement among us. As yet I have lost none; and I am fully persuaded that the order and decency of the Church has exerted a powerful influence on the community at large. There was no departure from our regular path, except that I added the lecture on Wednesday and Friday morning. The other services, even to the twice a-day in Passion week, I have observed before, on similar occasions of excitement;† but I never before saw a whole people so moved, nor never before felt so much the influence which the Church exerts beyond her own pale." Extracted by D. D.

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* The parish has a consecrated chapel besides the parish church. D. D.

† Should *an occasion of excitement* be a special reason for observing the two services appointed for every day in Passion week? D. D.

Services in Lent.—One of the gratifying signs of the times for the Church is the increasing attention of her people to the services of her fast of Lent. This attention has been growing more and more general, and we humbly believe more and more serious and spiritually profitable through a number of years past. There was a time not very far back when very few of our churches, and those only in our largest towns were opened for week day services during this season. Now they are frequent in many of our small country and village congregations, and they are observed with evident interest. There is no one provision of the Church more appropriate, and where the whole season is devoutly observed there will be found a deeper interest, and more solemn emotions in the daily employments of Passion Week. The soul that humbles itself through Lent in the exercises of penitence, fasting, and prayer, lamenting its own wretchedness, and regarding its own sins as an intolerable burthen, will be prepared to follow the Saviour, through those last days which closed a life of sorrow, in the agony of the garden, and the bitterness of the cross. Thus engaged the mind and the heart will be fitted through the operation of the Holy Spirit for partaking the fulness of that joy which belongs to the festival of the resurrection. They who follow their Lord in genuine faith, through his humiliation and sorrow, shall know the felicity of his exaltation and glory, as he bursts the fetters of death and spoils the dominion of the grave.

(Utica) Gospel Messenger.

Jews.—Of this nation there are now eight clergymen of the Church of England. More have become Christians within the last twenty years, than since the first ages of the Church. At the University of Breslau, there are five professors who were formerly Jews. Some of the converts are men of the highest literary attainments, viz. Feander, Barnnis, and Stalh.

English paper.

THE CHURCHMAN.

SATURDAY, APRIL 28, 1838.

REMOVAL.—The Office of the Churchman and the Protestant Episcopal Press, will be removed on the first day of May next, to No. 142 Fulton-street, New York. After which time, it is requested, that all business communications be addressed to Sherman and Trevett.

April 19, 1838.

LETTERS FROM EUROPE.—NO. I.

Rome, Friday, Feb. 23, 1838.

Mr. Editor,—If I remember truly, you and we parted company just on the eve of our embarkation at Malta for the Island of Sicily.* The following morning we awoke in the harbor of Syracuse, and rejoiced in the engineer's report of some mishap to the machinery, requiring a detention of some twenty-four hours. Of course we were soon on shore, and, from the crowd that offered, were fortunate enough to select a guide who was master of sufficient broken English and French to make his explanations almost intelligible. Under his direction we were presently among the reliques of olden times, the amphitheatre, the vast theatre, with its numerous remaining rows of seats cut from the solid rock, the Quarries and Ear of Dionysius, the tombs, ruins of temples, &c.; for a particular description of all which, as well as of the emotions they produced in us, I refer you to that universal Vade Mecum of travellers and help of journalists in these regions, to wit. Mrs. Starke's Guide. The echo in the Ear of Dionysius (from its form, justly so named) is truly remarkable. We made the ordinary experiment of firing a pistol, and the reverberation from all parts of the rocky cavern was deafening, and was prolonged for a quarter of a minute. Some ancient quarries, near the Capuchin convent, particularly interested us. By the aid of ladders brought by the good monks we descended some eighty feet below the surface of the adjacent country, into a space of several acres, once a quarry, and afterwards used, says Madame Starke, as a place of confinement for the Athenian prisoners captured in a war with Syracuse. In the lapse of ages this spot has become covered, in most parts, with a rich soil; the pomegranate, orange and lemon trees, plants and flowers, vegetables and grass, flourish in it luxuriantly; and truly the barren rock is converted into a fruitful garden.—Its appearance is the most picturesque and romantic imaginable. Shut out from the world, and indeed quite below it; walled in and interspersed with rocks, both detached and in masses, of gigantic size and various forms, pillar, arch, and cavern; and offering at every turn some new and beautiful point of view, and combining in all the most soft and inviting with the rougher and grander features of natural scenery; it seemed to us like fairy land. Certainly, as we took in the fragrance of the flowers, and plucked and ate of the pleasant fruit of the orange, and called to mind a Yankee winter, it seemed very little like the 25th of January. Yet this peaceful and secluded spot has even in our day witnessed the violent shedding of blood. Our guide conducted us to an excavation in the overhanging rock, on one side of which we read an inscription recording the death, in this place, early in the present century, of a young midshipman of our navy. Of its circumstances nothing is said, but the aspect of things too surely confirms the account given us minutely by the guide, that, though only a lad, he was an eyewitness of the duel in which this youth was killed outright; and that he saw him laid in this distant and lonely sepulchre. When will this murderous remnant of a barbarous system have an end among Christian men? But I must hurry you back to the steamer, stopping in the small and dirty modern town only long enough to look at the fine pillars of the ancient temple of Minerva, built into the walls of the cathedral, and also at the famous fountain of Arethusa. This, though retaining no traces of its original beauty, and insignificant too in extent, serves, I doubt not, a far more useful purpose than when celebrated and sung by historians and poets; being now the principal wash-tub of the town. The number of nymphs, however, can have suffered no diminution; for we counted upwards of thirty, old and young, with their clothes girt about them, standing in the water and vigorously applying its purifying qualities to piles of raiment, which evidently needed them.—The effect of a few coppers, scattered among them at their earnest entreaty, satisfied us, that however degenerated in other respects, the moderns had lost none of that pleasing agility of movement for which the ancient patronesses of the grove and fountain were widely famed.

With a fair wind and smooth sea we coasted rapidly along the shore of Sicily, and soon came in sight of majestic Etna, capped by eternal snows. This being our first volcano, we were all on the alert, and the whole day I faithfully endeavored, though without success, to see the smoke which several of the passengers assured me they perceived coming out of its crater. At Messina we spent two days very agreeably, receiving from our consul, Mr. Payson, every requisite attention, seeing a little of the beautiful country, observing the peculiar customs of the people, and, not least, preparing our voluminous dispatches for our fondly-remembered home and friends to be forwarded by an American ship in port. Our Sunday here is to be marked as being the only one since we reached Europe, on which we have been deprived of the precious services of our Church. You may believe that it has been one of our happiest privileges every where to find a church and a service wherein we could at once draw to God in the manner of our choice, and at the same time hold communion with those nearest and dearest to us at home. And at no time do these seem nearer and dearer than when, though widely distant, we kneel together and pray for them in the same holy words in which they pray for us.

Our passage from Messina to Naples was speedy and pleasant. The beautiful straits and adjacent scenery, the celebrated Scylla and Charybdis, formidable no longer, and the receding coasts of Calabria and Sicily, successively engaged our admiring vision, till they were displaced by our growing proximity to the Lipari Islands, and to Stromboli in particular.—There could be no mistake here. The fires of 3000 years were sending up their smoky clouds in profusion, and at night these were from time to time brilliantly illuminated by genuine flames, visible till somnolency triumphed over our curiosity. We entered the Bay of Naples in an easterly rain, but even under this disadvantage we could discover and enjoy the magnificence of this justly-celebrated scene. Our sunshine (I speak literally) was now first to be clouded. Hitherto, wherever we had touched, cloudless skies and genial air had been our favored lot; but since our feet have pressed the smiling shores of bright and beautiful Italy, we have known only about four days of decent weather. Day after day, for most of the time, the rain has poured monstrously down, and the projecting gutters of the houses have emptied their plenteous contents, *a la mode Napolitane*, in one unceasing stream on the unoffending passengers in the streets below. Notwithstanding, we have experienced little actual cold, and have been enabled to employ ourselves constantly in viewing the wonders of the land. The vast Museum of Naples, filled to overflowing with the precious and curious things of long-buried cities first brought to light in these latter days, fully occupied our mornings for nearly a week. Strange, indeed, it is to stand and look not only upon the finer works of art, (many of them fresh, as if of yesterday,) the spoils of the temples, courts, and mansions of those disentombed and once crowded towns; but also upon the coins and jewels of silver and gold, the implements of war, and the familiar utensils of domestic life—the bread, wine, and oil,—and other things for food, and even the skeletons and bones of the inhabitants themselves—all found after the oblivion of seventeen centuries, in the same positions and forms as when the burning and boiling shower of death overwhelmed both place and people. I need hardly say we visited Pompeii and Herculaneum, comprehending them, as well as the ascent of Vesuvius, in an excursion of three days to Pæstum.—Of all things we have hitherto seen, we assign to Pompeii the first place in point of interest. That portion of the city which has been excavated is not, as we had imagined, below the surface of the surrounding country; but so completely has it been exposed, and the superincumbent earth removed, that you enter it by the Via Domitiane on a level continuous with the modern road; and you find yourself at once in the streets and among the dwellings, not seemingly of a town once buried, but of one partially prostrate under the shock of an earthquake. Whether you stand in those streets and regard on their yet perfect pavement the tracks of the chariot wheels of the gay Pompeians; or whether you enter those dwellings and see in one, upon the walls of its deepest securest recesses, the impressions of their bodies who had perished there, vainly seeking a refuge from the fiery storm; or in another, the yet remaining implements of domestic use or marks of trade; or in another still, the altar sacred to the household gods, or the evidences of the painter's art, in colors fresh as if only now laid on; whether you look on either or all of these, and reflect how suddenly and strangely the change was made, and that, in the scarcely altered homes of a people, ages since passed away, you are walking freely and familiarly—you cannot, if you would, refuse to feel deeply though sadly. Such at least were truly our reflections and emotions as we looked on Pompeii; and never shall we forget the melancholy interest of the scene. Neither were we disappointed in the ruins of Pæstum. The Temple of Neptune, in particular, is a perfect relique; and by its antiquity, size, simplicity, and preservation, is most imposing in effect. The representations of this and the other ruins of Pæstum frequently met with in our country are extremely accurate. Herculaneum now offers only its theatre to the inspection of the curious, the other excavations having been filled up. Into this it is hardly worth while to descend; for after going down eighty or one hundred feet through the damp and cold volcanic mass, we could see as little of the theatre by the scanty lights of our guides as we could understand of their Italian explanations. We ascended Vesuvius on our return from Pæstum. Mounting horses at noon in Resina, the ordinary starting point, we reached the Hermitage (the highest habitable and inhabited spot you know on the mountain) just in season to escape a smart shower which usurped the place of the sunshine with which we set out. Here our train was singularly augmented. Besides the cicerone and the three attendants who acted as spurs to our broken-down Rosinantes, we were joined, nolens volens, by four fellows bearing a kind of sedan-chair, another with a basket of provisions, which we never asked for, on his arm; and, finally, by the two guards stationed here with sword and musket, but for what earthly purpose, be it to keep the rest of the volcano in its place, or to protect the lava which has already escaped, or to impose themselves upon the visitant, I will not venture to determine. After riding, by a narrow and difficult path and gradual ascent, through a sea of lava, to the foot of the principal cone, we left our horses and formed ourselves in order of climbing. Brother C. having experimentally satisfied himself that his strength was unequal to the task, seated himself in the chair which had been so officiously brought, and, enveloped in his Boston wrapper, was raised in state upon the shoulders of eight of our suite. Preceded by the cicerone, flanked by the commissary with his fat basket of supplies, and followed by S. and myself, who modestly brought up the rear, our exalted friend was set in motion. With staves in our hands, toilsomely we, of the pilgrim-sort, labored up this hill with difficulty. To stimulate our exertions, before we had half finished our course, the rain recommenced, and continued to fall most plentifully till we at length found ourselves, wearied and drenched, upon the exterior crater. Here we should have had our reward in a magnificent view of the land and sea, and of the terrors of the fiery gulf beneath our feet. But unfortunately, so dense was the cloud, that we could not see a rod before us; so, after cautiously advancing till the beating rain and the showers of burning lava, from the repeated explosions, fairly drove us back, we were fain to seek a shelter in the recess of a projecting mass of lava. Here, by the still existing heat of the lava ejected in the eruption of 1834, we roasted our eggs and baked our apples, and with these and a draught of the mountain wine recruited our strength for the descent. This, with the help of the increasing rain, we speedily accomplished; and glad were we, when safe and sound, we had exchanged the summit for the foot of Vesuvius. Justly did S. remark, that our visit was wholly *sui generis*, and rarely, if ever, have others seen what we saw on this famed volcano. W.

Another letter in continuance of the above will appear in our next.

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* Our correspondent here refers to a previous letter which we have not yet received.—*Ed. Ch'man.*

For the Churchman.

FOREIGN MISSIONS.

Mr. Editor—Your comments upon the article forwarded by me, in reply to the opinions advanced in your paper of the 10th March, relative to the subject of Foreign Missions, I have read with attention. For the purpose of arriving at a conclusion upon this interesting and momentous subject as nearly allied to the truth as possible, I have re-examined the views expressed in the piece I have published, and thus endeavored to detect their fallacy, if indeed they are unsound or untenable. Your answer has been as carefully considered and your arguments as dispassionately weighed. You will pardon me, however, when I affirm, that my confidence in the correctness of the opinion originally formed remains unshaken. I still believe it to be a sound opinion, and stand prepared to defend it, whenever it shall be assailed. All that is left to be done now, is to discuss freely and fully the *merits* of your reply.

You represent me, in the first place, as charging you with an inconsistency "in acknowledging the general principle of missionary duty, and dissenting from the application of it in particular cases." Now, Sir, I have never denied this plain, well-established and incontrovertible proposition. I do not *now* deny it. On the contrary, I believe it to be true. *We may owe* the *general duty*, and yet be under *no obligation* to send missionaries or establish missions in those quarters of the globe (if any such there be) where it would be the *folly* of *fanaticism* to *attempt* their *establishment*. I have yet to learn that there is aught in my recent publication inimical to such an admission. The inconsistency which I thought I discovered in the piece to which I replied, was this—you admitted the duty to send the Gospel to the Heathen; you acceded to the commonly entertained opinion that it was *our duty*, the duty of the Christian Church in this age and country. After this clear and unequivocal recognition of the duty, you advocated an abandonment of the whole foreign missionary field, a suspension of all foreign missionary operations, with the single exceptions of those already existing. *Such* an *abandonment* I deemed totally *irreconcilable* with the duty so explicitly acknowledged. If there existed in reality, as I understood you to intimate, all over the vast extent of heathenism an insuperable barrier to the establishment of the Gospel, such as would justify an entire desertion of the foreign field by the Church,—then in my judgment there would be no duty to send them the Gospel. Duty implies obligation—obligation implies the power of performance.

Now, Sir, all that I have to do with reference to this portion of your reply, is to sustain the construction I placed upon the article in question, which your readers will find in the number of the Churchman dated 10th March. By a reference to that paper they will readily perceive that you have changed your ground. You *now* contend for a plain proposition, which no one will deny, *to wit*, that while the general principle of missionary duty may be acknowledged, we may with perfect consistency dissent from its application to particular cases. Show me existing obstructions to the propagation of the Gospel, which would render all effort on our part indisputably useless and abortive in any of the fields of foreign labor, and I will coincide with you in the opinion that *there* we are under no obligation to send the Gospel.

But, Sir, permit me to inquire, what were the views expressed by you in the number of the Churchman to which I refer. It will be borne in mind that all I have written was based upon that single article. I have already answered the question; but for the purpose of guarding against misapprehension I will repeat, that you there advocated the suspension of those magnificent missionary operations abroad upon which many of us were gazing with the most intense interest and delight; and yet you maintained the belief that we were bound to send the Gospel to the Heathen. I fancied I descried a glaring inconsistency in this. But was I right in my construction of your language? Did you really assume this ground? Let us look to the article itself for an answer. All that I desire is to exonerate myself from the charge of injustice, by showing that if I erred in the interpretation of your meaning, I have been betrayed into error by your own use of language.

If you will only recur for a moment to those incidental questions which you at that time introduced to our notice, as seriously affecting the ultimate decision upon the merits of the subject of foreign missions, you will be obliged to acknowledge, that they relate with as much force and pertinency to one as another. Being general in their application, not restricted or confined, I naturally concluded, that *he*, who introduced them into the discussion without limitation, was opposed to *all* foreign missionary exertion at the present time. By the *term opposed*, I do not mean to insinuate that you are destitute of the true missionary spirit. Far from it. I have already hailed you as a friend of missions; and I shall never cease to regret that your able and eloquent pen is not wielded in defence of the cause I so feebly advocate.

In the first place, you intimate your belief in the necessity of miraculous gifts for the successful establishment of the Gospel where idolatry and heathenism reign. This looks to the foreign field in all its length and breadth, for the most revolting idolatries and inveterate prejudices prevail over all. It is true you instance China, but it is only as an illustration. I *so* considered it.

The 2d principle you adduced as affecting the decision of the question, referred to the authority for Foreign Missions; not *one* but *all*.

The 3d principle, respecting the future condition of the Heathen, is also general in its application.

But still more to the point. Let us for one moment examine the concluding paragraph, in which you speak out more distinctly. I quote it as it stands, and shall remark upon it, as I quote.

"But when we look at the formidable obstacles to the effectual propagation of the Gospel in heathen nations; the qualifications which are required of missionaries for the successful prosecution of their labors, the vast expenditures which are necessary to sustain permanent and effective missionary establishments, and contrast these with the actual state and resources of the American Church, *we confess* that we doubt the prudence of *forming* new *stations* or *enlarging* those *already established*."

What does this mean but an abandonment of all missionary operations abroad beyond the little already accomplished? I look in vain for limitations—you speak in general terms. We hear of the "formidable obstacles to the effectual propagation of the Gospel in heathen nations"—the phraseology is broad and comprehensive. We hear of the requisite qualification for missionaries, not *one* but *all*. And finally we hear your confession, that the "prudence of forming new stations, not in China or Africa, but any where in the wide and extended ruins of Heathenism, is questionable.

Again. "Admit that there is only a doubt hanging over our foreign missionary projects—for hitherto we have projected rather than executed—yet while it is certain that domestic missions may be established with incomparably greater ease and cheapness, are productive of immediate and unquestioned good results, &c., &c., ought not the doubt on one side determine us to embrace the accumulated certainty on the other? These queries we confess express our feelings in regard to missions. Considered absolutely we advocate them; considered relatively to the present state and exigencies of the Church, we deem them, generally speaking, of doubtful expediency."

Here again you proclaim our foreign missionary projects, without specification, of doubtful expediency.

In view of all these considerations, was I not warranted in placing the construction I did upon the language you used? Will any one undertake to pronounce it either false or erroneous? Was it not perfectly fair and natural? If the construction be true, I am at a loss to conceive how you can escape the inconsistency with which I believed you to be justly chargeable. Whoever advocates the suspension of all further missionary efforts *abroad* must believe, and be able to demonstrate by cogent arguments and well authenticated facts, that we are under no obligation to engage in such an enterprise.

To return to the proposition contained in your comments upon the article I transmitted for publication, a proposition I have never disputed, permit me to say, before I can concur in the wisdom or propriety of applying it to the foreign field in any of its departments, you must show me by indisputable authority that there exist such obstacles as are insuperable. I call for the proof, before the application is made. I demand the *name* of the *country* to *be given up*, as well as the *nature* of the *obstacles*, before I can consent to the assertion that we are absolved from the necessity of exertion in reference to such a country. The wants of this nation, great and urgent as they are, cannot be made a set off against the claims of the more distant, though more destitute Heathen. Charity may begin at home, but if home be the exclusive sphere of her benevolence, she will not resemble the pure and enlightened charity of the Gospel. *(To be continued.)*

Remarks.—In the above communication our correspondent concedes all for which we have contended. Equally with him do we admit that the duty of proclaiming the Gospel to the Heathen is continually obligatory on the whole Church of Christ, and on the American Church as a portion of the Church Catholic. All that we ask is, that this duty be so interpreted as not to involve the obligation of sustaining any particular foreign mission at any particular time or place. It is our duty to "pray without ceasing," and if any person should assure us in one breath that there was *no* inconsistency in acknowledging the present and perpetual obligation of the duty of prayer, and yet objecting to its performance at such time and places as we deemed unsuitable; and afterwards make a speech to prove that there *was* an inconsistency, we could listen to him without the least apprehension of his being able to disprove in an hour the good sense which he had uttered in a minute.

For the Churchman.

"Why not tell men that they may be justified by their works?"

1. Because St. Paul says, Therefore by the deeds of the law shall no flesh be justified in his (God's) sight. Rom. c. iii. v. 20. Therefore we conclude that a man is justified by faith without the deeds of the law. v. 28. Now in determining the true meaning of the apostle in these passages, as well as in others (Gal. c. ii. v. 16,) of a like import, let it be borne in mind that they are *general* conclusions, *universal* propositions, embracing all mankind, i. e., Jew and Gentile. vid. v. 31. That this is the case is evident: 1, from the main design of the epistle, which was, "to persuade the Jews that the Gentiles had as good a title to be taken in to be the people of God, under the Messias, as they themselves;" 2, from the particular design of that portion of the epistle in which these passages are contained, which was to convince the Jews that under law they equally with the Gentiles—the one under the revealed and written law of Moses, the other under the natural law of conscience—were sinners, and that both were alike utterly incapable of being justified by their own performances; but that justification to every man—Jew or Gentile—was *of faith only*, through the free grace of God; 3, from the terms used: *ex ergon nomou*, litt. by deeds of law. By the *intentional* omission of the article here, the apostle plainly means to speak of *all law whatever*—the Mosaic or the revealed law, which was binding upon the Jew, and the law of conscience, or the natural law written on the fleshly tablets of the heart, which was binding on the Gentile—the ceremonial and moral law of the old, and the ceremonial and moral law of the new dispensation. But when he wishes to specify the *Mosaic* law, he does so by the use of the article—*the* law—no less than three times in the preceding and following verses. (Vid. Locke, M'Knight, and Middleton on the Art. ad loc.,) *ou pasa sarx*, these terms are absolutely universal, litt. *no flesh whatever*. So that the whole passage runs thus, "Wherefore by works of law no flesh shall be justified in the sight of God; for by law is the knowledge of sin." If then the apostle—in this passage and in verse 28, "Therefore we conclude that man is justified by faith without deeds of law," (art. omitted,)—asserts an universal proposition of every man under every dispensation—i. e. that justification is of faith only;* and if he makes this assertion absolutely, and without any qualification as strictly and literally true, then there *is a faith* which is *necessarily* accompanied with and followed by good works, as a living tree necessarily bears fruit, which alone can justify us in the sight of God. And, moreover, our works bear no instrumental part directly or indirectly, immediately or remotely, in procuring our justification. What then are our works, our works that proceed from the living principle of faith? They are, of course, *the necessary* manifestation of faith. They sustain to faith the relation of effect to cause: the one is the pure and living fountain, the other the perennial stream. The true doctrine on this subject is therefore, that which is here taught by St. Paul—that it is faith, wrought into the heart, by the grace of God, through the agency of appointed and proper means, that justifies the sinner.

2. Because St. James when he says, "Ye see then how that by works a man is justified and not by faith only," (James ii. 24,) speaks here of works which are the fruit of faith, and, putting effect for cause, these works justify the sinner. But the expression "*faith only*" must mean, dead faith, i. e., faith alone, without works. What else *can* the phrase "faith *alone*," *pistis monon*, mean? Will any contend in the face of all Scripture, and to the entire overthrow of all St. Paul's reasoning on this subject, that St. James here tells us that we are *partly* justified by faith, and *partly* by works—that these two things are *essentially* distinct, or even in any way independent of each other, and therefore can exist apart and separate from each other? The apostle does indeed say that there is *a* faith which is alone—such as devils have—but then he characterizes this faith (verse 26,) as *dead*, and why? *Because* it is without works—because it is *monon*. He also speaks of *a* faith which *wrought* (verses 21, 22.) "Was not Abraham our father justified by works . . . . . . Seest thou how faith *wrought* with his works, and by works was faith made perfect?" Here is a living, *operative* faith, and works, its fruit. They exercise on each other a reciprocal influence and as faith produces works, these, in turn, strengthen faith. Every moral and intellectual faculty grows more vigorous in the use. Therefore when St. James declares that a man may be justified by works, he evidently means these works which are prompted by a *believing heart*. Nor will this be denied; but, (I shall be asked) how is this a reason why we should not tell men "that they may be justified by their works?" If, like St. James, we are illustrating the difference between *a faith* without works, and *a faith* with works, then we may say with him and with like qualifications with which he most carefully guards the whole subject from any liability to misapprehension or misconstruction—"that man is justified by works (adding with him) and not by faith alone. It is evident, however, that it is in a *peculiar and unusual sense* that St. James thus attributes justification to works. He was compelled to this train of remark and this mode of reasoning, by the very nature of the subject he undertook to treat. But all this, we conceive, is a very different thing from the broad, positive, and unqualified assertion that "men may be justified by their works." For it is in no *ordinary sense* that works justify; they do so *because* they spring from a *believing heart*, and it is *this* that justifies. God be praised for his grace which converts our unbelieving into believing hearts!

FIDES.

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* St. Paul's language is, "by faith without deeds of law." These "deeds of law" we take to be the same spoken of in art. xiii. of religion in our Prayer-book, i. e., "done before the grace of Christ, and the inspiration of his Spirit"—"springing not of faith." By "faith only" therefore, as used above, we do not mean "faith without its appropriate and *necessary* (see art. xii. of relig. Prayer-book,) works;" but faith without any attempts, independently of it, to comply with law *as such*, and in order *thereby* to the procuring a legal justification in the sight of God. But, on the contrary, St. James' "faith only" is a faith without its own appropropriate necessary works, i. e., no faith at all, at least in the scriptural sense, because it fails to operate on the heart, and therefore on the conduct.

?1839 #365

Remarks.—We have inserted the above at request, without being able to perceive its drift. The writer sets out as if he meant to deny that men were justified by works, and contend that they are justified by *faith only*, to the exclusion of works as a condition.—At length, however, he remembers that there is such a thing as a *dead* faith, and therefore he reminds us that his *faith only* is a *living* faith. Now what is the difference between a *dead* faith and a *living* faith?—Let St. James answer, who says, that "faith if it *hath not works*, is dead." It is the addition of works therefore that makes the faith *living*. Consequently, the "faith only" of our correspondent is faith and works united; and therefore works are with him as much a condition of justification as faith; and accordingly, he concludes that "we may say with St. James * * * that 'man is justified by works, * * * and not by faith alone.'" It would seem therefore as if in the end he affirmed the very proposition which he sets out to deny.

The only way to escape this conclusion is to say that St. James's "faith only," that is, "a faith without its own appropriate necessary works," is no faith at all in the scriptural sense. This our correspondent affirms in his note. We are therefore the more puzzled to discern the drift of his article. Does he wish to show that St. James is not scriptural authority?

Our perplexity is not a little increased by our correspondent's reference to the Articles. Works "done before the grace of CHRIST and the inspiration of his Spirit," and "springing not of faith," are not *good* works but *bad* works. Does "Fides" suppose that any of our readers need to be informed that *bad* works are not required as a condition of justification?

We trust we shall not be thought to assume a tone of dogmatism if we offer our correspondent a word of advice. It is, that when he undertakes to answer such a question as that at the head of his article he would consider in the first place what class or description of men he has to address. If, like St. Paul, he is called on to argue with Gentiles and Jews, then, by all means, let him contend that men are not justified by works of obedience to the law of GOD, either the moral law or the law of Moses, but that they are justified by "faith only;" faith being, for many and weighty reasons, the most appropriate term to denote the gracious economy of redemption. If, however, like St. James, he is called on to address Christians—men who acknowledge the truth and divine authority of the new covenant—then if he would form them to habits of holy obedience and guard them from the pestiferous errors of such Antinomians as St. James had in his eye, let him by all means tell them that good works, as well as faith, are required by GOD in order to their justification.

The Limitations of Human Responsibility. By FRANCIS WAYLAND. Boston: Gould, Kendall & Lincoln. 1838.

We give a few extracts from this new work, with which, we are confident, our readers will be pleased.

"If I mistake not, there has sometimes arisen theological error, from a mistake on this point. Men seem to have supposed that they were responsible for men's *conversion*, and not for *employing those means* which GOD has appointed for their conversion. Hence, supposing that they would be held guilty *if men were not converted*, they have considered themselves at liberty to use any means which seemed *to them* most likely to produce the result; and to enjoin as general and as obligatory upon *all*, means, which they supposed to have been beneficial in *particular instances*. Hence has arisen the strife in the Church at various times, respecting new measures and old measures. And those measures have too often been attacked or defended on the ground that they were or were not *appropriate*, or that they have or have not been attended by *success*. Now it seems to me that on neither of these grounds can any course of measures be properly either attacked or defended. If we are not responsible for the *conversion* of men, but only for the *employment* of those *means for converting them* which GOD has appointed, the simple question for us to decide, is, what are the means which he has appointed? It may be safely taken for granted that the truths which he has put into our hands, and the motives which he has directed us to employ, are the truths and the motives which in their nature are best adapted to accomplish his purposes. At any rate, it would require no greater attainment in humility than falls to the lot of ordinary men, to teach us, that whether any better did or did not exist, it is at least doubtful, since GOD has not revealed them, whether we should be likely to discover them."

"When the claims of simple benevolence conflict with each other, the principles which may properly guide us to a decision are various. The attempt to enumerate them all, is not necessary to my purpose. It is only necessary for me to show that they *exist*, and that their existence limits our responsibility. I merely mention a few by way of example. Some of them I presume to be the following: *The greater the exigency the greater the claim.* If we were called upon at the same moment to aid two men, of whom the one had only swooned, while the other was bleeding to death, no one could doubt that our first services were due to the latter. Again, the exigencies being equal, the *amount of good to be effected by my exertion* would naturally determine me. If I am called upon to assist ten drowning men, and by one course I can save nine, but in pursuing it I must leave the other to his fate, I am bound to save the greater number. Again, the exigencies being equal, I suppose that my duty would be designated by the *relations in which I may stand* to the parties. Were several persons in equal danger, I should be under greater obligations to assist my father or my brother than a stranger. On the same principle, those who are near us have stronger claims than those who are afar off."

"If it should still be said, that these principles would confine every man down to a very few forms of benevolence, since there are but very few in which he can act, without interfering with some one or other of the duties to which I have alluded, I ask, what then? If GOD have so ordained, why should we not be satisfied? On *earth* we all court more responsibility; I fear that at the day of account, we shall all ascertain that we have been entrusted with responsibility enough. It seems to me that every one of us may find abundant occupation, if, with suitable sentiments respecting his obligations to GOD, he set himself diligently at work to cultivate precisely the field of labor which GOD has set immediately before him. And yet more. I am rather of the opinion that the carrying out of these principles into action would practically rather widen than narrow the range of duties for which a man would discover himself to be responsible. So far as I have seen, whenever a man begins by neglecting the limits of responsibility which GOD has affixed, and assuming that every one is responsible for *every thing*, he ends by holding himself and every one else responsible for only *one thing*. All questions of duty seem to him resolvable into one. All the commands of GOD are concentrated into one precept. Thus, the theory which assumes to enlarge without limits the field of our responsibility, contracts it in fact within the narrowest limits possible. The moral result which must of necessity follow from the neglect of so large a portion of the will of GOD, may be easily conceived."

"The same principles holds, when truth, or what we believe to be truth, is printed, and may be addressed to another without oral communication. Every man has a right to determine what sort of opinions shall be brought into his house. He is responsible to GOD for the moral sentiments of those under his care, and this responsibility he could not execute, unless he held the power to direct what they should and what they should not read. An infidel, knowing my sentiments, has no right to thrust obscene pamphlets under my door, and I have no right to thrust my pamphlets under his. I have a right to go and inquire of him whether he will receive them. If he agree to it, well. I may then persevere in my labor of love, until he forbids me. If he refuse at the outset, for aught I see, his decision is ultimate. I can do no more. He is responsible for the result: I am guiltless."

"If GOD have commanded me to announce his will to my fellow-men, it is my duty to announce his will. But this gives me no authority to announce, *as his will*, any thing which he has not commanded. And I must announce it precisely as he has revealed it. I have no discretion whatever in the matter. If he have plainly commanded or forbidden any thing, I may say plainly that he has commanded or forbidden it; and, in doing so, I must point to the enactment, and urge it on the authority of "thus saith the LORD." If he have prescribed one duty, and I infer another duty from it, I must announce this second duty, not as *his command*, but as *my inference*. I have no right to urge it as a general command of GOD. This inference may bind my conscience, but it can, as my inference, bind the conscience of no one else. Every one must in such a case be left to his own judgment; and I have no right to accuse another of disobedience to GOD, unless he admit that he is for himself convinced of the duty, and then disregard it. Thus, GOD has commanded all men to repent. This is an universal duty, and I may urge it upon all men. GOD commands all men to use the things of this world as not abusing them. This I may also urge on the same authority. I infer that a particular kind of meat or drink is forbidden. Then this inference will bind me, but I have no right to demand that the conscience of my neighbor be bound *by my inference*. Mahomet forbade wine, under all circumstances. A Mahomedan may therefore in the same manner forbid it, on the authority of his master. A disciple of CHRIST cannot so forbid it, on the authority of *his* master, unless he can show that CHRIST himself, or his apostles thus forbade it. If he infer, from some other precept, that it is to be abstained from, then the moral obligation is contingent, or accidental; that is, it binds, in those cases, where the use of wine would conflict with obedience to that precept, and it binds in no other; and of such case every individual is to be the judge for himself.

It may be said that we cannot carry forward the temperance reformation if we adopt this principle. To this I have very little to reply. If we cannot carry forward the temperance, or any other reformation, without making GOD say what he has not said, and assuming a different moral standard from that which he has established, I think the cause must, at the outset, be desperate. And, after all, how is the thing to be helped? I may wish that GOD had said differently; I may seem to see that I could do much more good if he had given a different command. But, if he *have not given it*, there the matter rests, and I am not responsible for the result. But, before I find fault with the laxity of the moral law of my Creator, would it not be wise to begin by distrusting myself? Have I not reason to fear, that there is an error somewhere, when I seem to be more zealous for righteousness, than He 'who is of purer eyes than to look upon iniquity?'"

SUNDAY SCHOOL UNION.—We speak advisedly when we say that the following regulations have been adopted after serious deliberation and long experience, and that they have the approbation of persons whose attachment to the Church and the Sunday School Union is unquestioned, and whose opinion in a matter of such a nature is worthy of the highest regard. It may be that the regulations may at first be found inconvenient to some of the friends and patrons of the Union; but if they are found necessary to preserve it from embarrassment, and to promote its best interests, its friends, we trust, will readily acquiesce. Let them do this, and strive, as far as they can, to favor the cash system about to be adopted, and the adoption of it will prove, we believe, a new era in the history of the Union.

We are pleased to be able to add, that the Bible Questions are in press and will be ready for delivery in a short time.

[CIRCULAR.]

The Committee of Publication and Sales, anxiously desirous of accommodating their expenses and business operations to their necessities, and the embarrassed state of the country, have undertaken to discharge, gratuitously, for a time at least, the duties of General Agent of the institution, heretofore performed by Mr. Louis Sherman.

Such is the depression under which the Depository suffers by reason of the difficulty of collecting the outstanding debts of the institution, that the Committee, after much serious deliberation, have concluded to confine, for the future, all their sales to sales for cash. On and after the first of May, 1838, this determination will be rigidly adhered to in every instance, and the money for all orders must be paid at the Depository before delivery. It is believed that, in view of the advantages to result therefrom, the real friends of the Union will not complain of individual hardship or inconvenience, but endeavor to conform to this indispensable arrangement. It is respectfully suggested as a remedy for any such inconvenience, that all schools, societies, and individuals dealing with this institution, should, before sending orders, be careful to transmit an amount sufficient to meet them; or, what would be more beneficial, place on deposite with the Union, in advance, a sum sufficient to meet their wants for the current year, and order from time to time, on the faith of such deposite, what they may require. Under such circumstances, indebtedness to the Depository would be avoided, and funds would be more readily contributed to schools, churches, and societies, for the purchase of the books to be used, than if solicited for the discharge of a debt previously incurred.

The business of the institution will be conducted by competent clerks, under the immediate supervision of this committee; and friends and customers may be assured of prompt compliance with all orders. Notices of packages forwarded, and acknowledgments of letters, donations, and remittances, will be announced weekly in the columns of the Churchman.

Orders for the Visiter and Magazine, when first made, must be accompanied with the cash. Subsequently accruing subscriptions, if not paid in the months of January, February, or March, in each year, will on the first day of April, be charged twenty-five per cent. additional to the subscription price.

The committee will be grateful for any friendly intimations of neglect or want of punctuality in regard to orders.

The Bible Questions.—In press, and will be published on the 1st of June, Questions on the Gospel according to St. Matthew, Part 1, and Questions on the Book of the Acts, Part 1. Each work will be completed in three parts, of about 100 pages each, and be published at stated intervals. The price will not exceed $12 per 100 for each part.

Immediate orders for the above are respectfully solicited, to enable the "Union" to defray the expense of publication.

All communications whatever in relation to the Union, or its business, on and after this date, must be addressed to

JOHN W. MITCHELL,
Treasurer of the Union, and Chairman of Committee of Publication and Sales, 28 Ann-st. N. Y.
New York, April 5. 1838.

JOURNAL OF THE FIFTY-SECOND CONVENTION.

Notice is hereby given that the *Journal of the fifty-second Convention*, to which each parish in the Diocese of New York is entitled, is prepared and ready for delivery.

Orders free of charge directed to Louis Sherman, 28 Ann-street, New York, designating the manner in which the vestries in the country wish their packages forwarded, will be thankfully received and promptly attended to.

QUARTO FORM.—The number of subscribers for our paper in this form has not been sufficient to authorize its further continuance at present. It will be resumed next year should a sufficient number of subscribers be obtained.

Private Episcopal Institute, Troy, N. Y. Rev. W. F. WALKER, A. M. principal and proprietor.

We are happy to learn, by an examination of the annual catalogue of this institution, that it is in a highly flourishing condition; which indeed might have been anticipated from the well-known reputation of the principal and his assistants. To Episcopalians this seminary presents strong claims for patronage, as it is conducted strictly in accordance with the doctrines, discipline, and worship of the Protestant Episcopal Church.

OXFORD DIVINES.—On reflection we have concluded not to offer, at least not at present, the remarks which we had proposed in reference to the article from the London Quarterly inserted in our last. We will only say, that with all our love for the Church of England, we feel bound to express the belief that it will be most prudent for the Church in this country to adhere to her standards as she has received them from the fathers without considering herself identified with the views of any particular class of divines in England, further than those views shall be proved to be in conformity with her own.

EDWARD P. O'NEILL.—If a young man of this name, lately of Canada, should see this advertisement, he is requested to report himself at the Protestant Episcopal Press, 28 Ann-street. Should any person be possessed of information respecting the said young man, he is earnestly requested to communicate the same at the Press.

CHURCH READING-ROOM.

The church buildings and reading-room are established for the special accommodation of the clergy and laity of the Protestant Episcopal Church.

The *Theological Department* will be supplied with all the Church periodicals published in this country and Europe.

A Register will be kept, in which the clergy visiting the city may record their names, residences, and times of departure. The Journals of Conventions of dioceses, and other important papers and documents relating to Church matters will be supplied. And boxes for the reception of communications for subscribers and for the deposite of letters and documents to be sent to any part of our own country or abroad, will be provided.

The *Literary Department* will embrace the most popular English and American periodicals, and should sufficient patronage be extended, all the respectable journals published in England and this country.

The room will also be furnished with scientific journals and political papers published in this and neighboring cities, and every effort will be made to render the establishment deserving the patronage of all who take an interest in the literature of the day or the prosperity of the Church.

The Office of the Churchman and Protestant Episcopal Press will be removed to our building, and a general assortment of theological and miscellaneous works will be kept constantly on hand.

The establishment will be located in the new granite edifice, 142 Fulton-street, and will be opened on the 15th of May next.

Orders for any works published in this country or Europe, will be executed with the utmost care and promptitude.

SHERMAN & TREVETT.

The General Protestant Episcopal Sunday School Union will continue in the building 28 Ann-street.

New York, April 24, 1838.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION IN NEW YORK AND BROOKLYN.

Second Sunday after Easter, April 29, St. Ann's Church, *Brooklyn*.

Episcopal Acts by the Bishop of this Diocese.—City of New York. First Sunday after Easter, April 22, confirmed 17 in the temporary chapel of the Church of the Messiah.

CLERICAL CHANGE.—The Rev. Thomas W. Coit, D. D., having removed into this diocese from that of Connecticut, with a letter of dismission, and been here received, has changed accordingly his canonical residence; and the bishop has received the regular notice from the churchwardens of Trinity Church, Brooklyn, of the appointment of Dr. Coit to the rectorship of said church.

The Rev. Ebenezer H. Cressey, and the Rev. Charles G. Acly, deacons, have been recommended by the Standing Committee of this diocese, to the bishop for admission to Priests' Orders.

Bishop Onderdonk proposes making a visitation of a few weeks, as follows:—

Third Sunday after Easter, May 6, St. Paul's Church, *Troy*, A. M.; Lansingburg, *Rensselaer county*, 4 P. M.; 7, West Troy, *Albany county*; 8, Cohoes: 9, Waterford, *Saratoga county*; 10, Christ Church, *Troy*, laying of corner-stone; Friday, 11, Hoosick Falls, *Rensselaer county*.

Fourth Sunday after Easter, May 13, Mechanicsville, *Saratoga county*, A. M.; Stillwater, 4 P. M.; Tuesday, 15, Whitehall, *Washington county*, laying of corner-stone and confirmation; Thursday, 17, Milton, *Saratoga county*; 18, Charlton; 19, West Charlton.

Fifth Sunday after Easter, or Rogation Sunday, May 20, Duanesburg, *Schenectady county*; Tuesday, 22, Rensselaerville, *Albany county*; 23, Oakhill, *Greene county*; Ascension-day, May, 24, Greeneville, 25, Cairo.

Sunday after Ascension, May 27, Windham; Tuesday, 29, Walton, *Delaware county*; 30, Unadilla, *Otsego county*; Friday, June 1, Burlington Flats.

Whitsunday, June 3, Cooperstown: Wednesday, 6, Pleasant Valley, *Dutchess county*; Friday, 8, Marlborough, *Ulster county*.

Trinity Sunday, June 10, Fishkill, *Dutchess county*, ordination A. M., confirmation P. M.; Tuesday, 12, Goshen, *Orange county*, ordination A. M., confirmation P. M.; Thursday, 14, Monticello, *Sullivan county*. Saturday, 16, Peekskill, *Westchester county*, consecration A. M., confirmation P. M.

First Sunday after Trinity, June 17, St. Andrew's Church, *New York*.

Third Sunday, after Trinity, July 1, Williamsburg, *Kings county*, 4 P. M.

Fourth Sunday after Trinity, July 8, Richmond, *Richmond county*.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there are any, in such of the above-named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

SUMMARY.

A meeting of the members of the Protestant Episcopal Church of Clear Spring, and its vicinity was held in Clear Spring on Saturday, 31st March. when a congregation was organized and a vestry elected, under the care of the Rev. Richard T. Brown.—*Episcopal Recorder.*

Confirmations.—Bishop Onderdonk administered confirmation in St. Paul's Church, in this city, on Sunday morning last to fourteen persons, in St. Andrew's Church, in the evening of the same day, to thirty-nine persons; also in Christ Church, in this city, on Wednesday morning, to twenty persons, in addition to thirty-eight, who were confirmed in the same church on the Sunday preceding Christmas-day.

Ibid.

Descendants of Luther.—Erfurt, Jan. 13.—Our city, the birth-place of Martin Luther, possesses still within its walls five descendants of that celebrated reformer. They are all very young, having neither father nor mother, and are reduced to extreme poverty. The eldest, Maria, was born in 1819; the second, Anna, in 1820; Anthony in 1821; John, in 1826; and Theresa, in 1831. They are the grand-children of Dr. John Melchior Luther, a professor of medicine in the university. Their father, a learned philologue, removed to Bohemia, where he embraced the Catholic religion, and died in misery. The municipal council of our city, feeling for the distressed state of the family of the reformer of Germany, has done an act of benevolence which deserves to be recorded. It lately purchased the ruins of the convent of Erfurt, in which Martin Luther lived three centuries ago, like a simple monk, and caused comfortable lodgings to be constructed in the building for the five orphans. The council decided besides, with the assent of the royal government, that these orphans should be fed and clad at the expense of the city until they were twenty years of age. This example of generosity, given by the municipality, has found imitators. A subscription has been opened to raise funds to defray the expense of the education of these children, and a number of the wealthy inhabitants of Erfurt have come forward and promised to contribute a certain sum for that purpose during several years.—*Journal des Debats.*

The rise of *Lord Eldon* from an humble walk of life and an obscure origin to almost the highest office of dignity and power beneath the throne, was only one of the instances which so frequently occur under our admirably free constitution, of talent and integrity reaching the brightest rewards of an honorable ambition by the force of their own merits. His brother, the late Lord Stowell, was another exalted instance of splendid ability, scholarship, and virtue, awarded with well-earned distinction. As a civilian, the latter has commanded the respect and admiration of all Europe—as an equity lawyer, the former, if ever equalled, has never been excelled. Such men, rise from what obscurity they may, confer as much lustre on high station as high station can confer on them. Both have gone down to the grave full of years and of honors—but the name of the one will survive the oblivion of the tomb while Europe has a code of international law, and that of the other cannot perish except with the system of equity of which he established the landmarks.

Bell's Weekly Messenger.

A letter from Rome, in the Allgemeine Zeitung, gives the names of four ecclesiastics whom the Pope is about to raise to the dignity of cardinal. The name of the Archbishop of Cologne is not among them.

The Protestant Church at Erfurt in Germany, fell on the 8th of Feb.; but, fortunately, no lives were lost by the accident, which deprives that town of one of its finest ornaments.

Charitable institutions in London.—Within the London bills of mortality are 502 places of worship; 4,050 seminaries of education, including 237 charity parish schools; eight societies for the express purpose of promoting the learned, the useful and the polite arts; 122 asylums and alms-houses for the helpless and indigent, including the Philanthropic Society; thirty hospitals and dispensaries for sick and lame, and for delivering poor pregnant women; 704 friendly or benefit societies and institutions, are supported at the almost incredible sum of $750,000 per annum.

Two children who had fallen asleep during evening service at Mary's Church, in this city, on Sunday, were locked in after the congregation had gone and the lights were put out. The little urchins awoke soon after, and groping their way to the porch, got hold of the bell-rope, which they plied with such vigor that the whole parish was alarmed. Search was made for the clerk, and the sufferers released.

Exeter paper.

Public Schools in Philadelphia.—Seventeen spacious buildings, especially erected for the purpose, are occupied by the public schools of this city, each affording accommodations for about seven hundred pupils. Besides these sixty primary schools, under female teachers, are taught in rented rooms in different sections of the district. The total number of children in these schools is about seventeen thousand, and the average cost to the public for each child is $4 75 cents for the year.

The heathen government of Madagascar have persecuted with great rigor the converts to Christianity in that Island. Many of the native Christians have been called to suffer imprisonment. confiscation of property, and one, a distinguished female, has been put to death; but not a single apostacy has occurred.

Blasphemy.—The Supreme Court of Massachusetts has denied to Abner Kneeland the right of appeal to the Supreme Court of the United States, against the verdict of a jury, pronouncing him guilty of *blasphemy*.

CALENDAR.

APRIL.

29. 2d Sunday after Easter.

MAY.

1. St. Philip and St. James.
6. 3d Sunday after Easter.
13. 4th Sunday after Easter.
20. Rogation Sunday.
21.
22. } Rogation-Days.
23.
24. Ascension-Day.
27. Sunday after Ascension.

MARRIED,

At St Thomas' Church, on Wednesday morning, April 25th., by the Right Rev. Bishop Onderdonk, the Rev. HILLIARD BRYANT of Litchfield, Conn, to Miss MELISSA, eldest daughter of the late Ashur Stone, of this city.

NOTICES.

The New York Female Benevolent Society, whose object is to relieve the unfortunate and destitute, and to reclaim the wanderer, intend holding a Fair in the month of June, for the purpose of increasing their funds.

They appeal to the benevolent part of their fellow-citizens, to aid them in their efforts, by donations of work or materials for the same which will be thankfully received at the following places.

MRS. LATHROP, 75 Christopher st.
MRS. RICHARDS, 44 White st.
MRS. MEAD, 48 Cliff st.

And at the Prot. Epis. Press, 28 Ann st
March 27. 1838. 2m

ST. MARY'S HALL, GREEN BANK, BURLINGTON NEW JERSEY.—The Summer term of this Institution will commence on Wednesday, May 2d. The importance of a puntual attendance on the *first day* of the term, is urged upon all who propose to become members of the Institution.

EIGHTH WARD PROTESTANT EPISCOPAL CHURCH, corner of Prince and Thompson streets. A committee will attend at this church, for the purpose of renting the Pews on Friday and Saturday, for several weeks, from 3 to 6 P M. A diagram of the ground floor is left with Mr. Sherman, at the Protestant Episcopal Press, where Pews may be secured.

April 4, 1838.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 10th inst., has received the following contributions, viz.

By the hands of H. P. Baldwin, Esq., a piece of gold for domestic missions, from a friend to missions in Woonsocket, Rhode Island, $4 85. "Thank offering," from a friend to missions, for domestic missions, $3. Christmas offerings of Bethel church, Boston, Ohio, by the hands of the Rev. Abraham Bronson, $10. From the Rev. Henry H. Bean, rector of Christ church, Washington city, Maryland, for domestic missions, $34 50. "Offerings" of St. John's church, Waterbury, Conn., per the Rev. Jacob L. Clark, rector, through Charles J. Aldis, Esq., $57:of which one half for foreign committee, $28 50. From the Family Mite Box, New York, $6 34. From Christ church, Watertown, Litchfield county, Conn., for domestic missions, $14 31. By the hands of the Rev. Dr. Reed, a collection in Christ church, Poughkeepsie, $20 5. From the Rev. Dr. Cutler, through C. J. Addis, Esq., received from St. Ann's church, Brooklyn, New York, for domestic missions, $8. By the hands of Mr. Amos Palmer, a collection in Zion church, Butternuts, New York, for domestic missions, $11 84. From Mr. Amos Palmer, for the same purpose, $5. Donation from Philadelphia, from Mrs. C. F. and Mrs. S. B. B., $100—one half for the foreign committee, $50. By the hands of the Rev. Wm. B. Thomas, rector of Christ church, Duanesburgh, New York, "the contribution of the congregation of that church, for domestic missions, for the year 1837, which from unavoidable circumstances could not be forwarded at an earlier day," $20. By the hands of the Rev. James D. Carder, "offerings of Christ church, Norfolk, Virginia, in part for the year 1838, for domestic missions, $158 50. By the hands of Richard B. Duyckinck, Executor of the estate of the late Sarah Duyckinck, in addition to the former payment from that estate, $5. By the hands of the Rev. James Morss, received from the Ladies Sewing Circle of St. Paul's church, Newburyport, Massachusetts, for Bishop Kemper, $15. By the same hands, from the monthly offerings of St. Paul's church, Newburyport, for domestic missions, $9. Collection in St. George's church, Flushing, Long Island, 22d April, 1838, $63. Offerings of the Sunday school of the same church, at the same time, $5. By the hands of the Rev. Mr. Kellogg, collection at the monthly missionary meeting in the church of the Holy Evangelists, New York, $1 25. By the hands of the Rev. Henry Gregory, a Christmas offering from Calvary church, Homer, Courtland county, New York, $5 00. By the same hands, from the parish Association of Calvary church, Homer, New York, $5. The first quarterly payment of J. W. H. of Newark, New Jersey, on a subscription for missionary purposes $25, one third for foreign committee, $16 67. By the hands of Edward Ridgely, Esq., treasurer of St. Paul's parish, Baltimore, the amount of a collection in St. Paul's church for the domestic committee, $200 From the quarterly contributions of St Andrew's church, Harlem, N. Y., for domestic missions, by the hands of the rector, $20. Total receipts, $719 81.

April 25th, 1838. JAMES SWORDS, Treasurer.

The Treasurer has also been informed that $635 have been deposited in bank at Natches, subject to his order, received as follows: viz, from the Beneficiary Society of Trinity church, Natches, Mississippi, $500. From Mr. A. P. Merrill, $50. From Mr. Stephen Duncan $50. From Wm. J. Miner $25. From L. Dupuy $10. The treasurer has also received from a friend to Missions, a bed quilt for the Green Bay mission, through Swords, Stanford & Co.

FOREIGN MISSIONS.

The Treasurer has received, since his acknowledgment dated April 17th.

Received from Rev Dr Cutler, rector of St. Ann's church, Brooklyn, for general purposes, $762 19; for Syra mission, $5; from teachers and pupils of Sunday school No 1, of said church, for mission school at Athens, $114 81; from teachers and pupils of Sunday school No 2, of said church, for Africa, $17; Greece $1, 18; $900. Received of Swords Stanford & Co, from Christ ch, Watertown, Litchfield Co Conn, $50. Received offerings of the Mission church, of the Epiphany on Good Friday, $10. Received collection at Zion church, at Butternutts, N Y, by the hands of Amos Palmer, Esq, $10 23; from Amos Palmer, Esq, $5, $15 23. Received donation from Philadelphia, $100; from Mrs C F, and Mrs S B B, one half for foreign missions, $50. Received from Rev J D Carder, one half of the offerings of Christ church, Norfolk, Va, in part for 1838, $158 50. Received, from Edward A Newton, Esq, Pittsfield, Mass, $250. Received from Mr Richard Duyckinck, executor in addition to the legacy before acknowledged from Sarah Duyckinck, $5. Received per James Swords, Esq, from Rev James Morss, rector of St Paul's church, Newburyport from the monthly offerings, $1. From the parish association of Calvary church, Homer, Courtland, Co, per Rev Henry Gregory, for African Mission. $5. From J W H, Newark, being one third of his quarterly contribution to domestic and foreign missions, $8 33. Total receipts $1458 06.

CHARLES J. ALDIS, Treasurer,
April 24, 1838. Bank of America.

GERMAN EPISCOPAL CHURCH.

In behalf of the wardens and vestry of the German Episcopal church, the Treasurer acknowledges the following donations:

March 11th. A collection made in the church of the Epiphany, $3 44. April 20th. From a lady, a friend to the church, $15.

It is with heartfelt gratitude to those who have given us their countenance and support, that we make these acknowledgments. Under many discouraging circumstances we have struggled onward, almost "hoping against hope;" and nothing but a firm reliance on the goodness of GOD has enabled us to persevere in our work. In the belief that our efforts will be seconded, and that our wants will call forth the sympathies of the Christian public, the building operations of the church have been resumed, and it is expected that the basement will be so far finished as to be ready for the reception of the congregation, and for divine service on the first Sunday in May next.

To the benevolent, therefore, we make our appeal and are led to believe, that when the interest of the vast German population of this city is considered, they will not suffer our cry "Come over and help us," to fall on their ears unheeded.

PETER BRENNESHOLTZ, Treasurer.

April 23, 1838.

N. B. Donations addressed to the Treasurer will be thankfully received, and may be left at Swords, Stanford & Co, 152 Broadway, or with the Agent of the Protestant Episcopal Press, 28 Ann st.

CITY MISSION.

The Treasurer of the New York Protestant Episcopal City Mission Society acknowledges the receipt of the following sums, since March 16th.

From Mrs. McSheiger, $3; from G W, 2 years annual subscription, $40; Meigs D. Benjamin, annual subscription, $25; A J Cotheal, do $10; Arthur J Stewart, do $10; Charles R Swords, do $10; Rev E B Kellogg, do $5; Lewis Phillips, do $10; Wm N Seymour, do 25; Bishop Onderdonk, do 10; L M Hoffman, do 10; C N S Rowland, do 10; Wm M Benjamin, do 10; A B McDonald, do $10; N Bradner Smith, do $10; C F Codwise, do $10; Wm E Johnson, do $10; H H Reynolds, do $10; James L Moore, do $10; Thomas L Booraem, do $25; F S Winston, do $25; Thos. J Pinckney, donation, $10; Frederick DePeyster, do $20; collections in the church of the Holy Evangelists, $35 74. Total, $443 74.

LEWIS PHILLIPS, Treasurer,
54 Wall st.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber thankfully acknowledges the receipt of $10, from Joshua Waddington, Esq., for the Infant School. From C A, for the Poor, $300. For the Sick Poor, $10, (benefactor unknown.) From L, for the Poor, $10.

E. B. KELLOGG, 401 Hudson street.
New York, April 25th, 1838.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sums:

By the hands of the Agent, from the Rev Wm Berrian, D D, $5; from the Ladies of St. Paul's church, East Chester, per Mrs. Evans, $6; from the Rev C Smith Pyne, $2 50; Mr Pierre E F McDonald, annual, $2; from sundry collections of annual dues, $10; from ladies of St. Paul's Church, Owego, by the hands of Mrs C F Johnson, $3. Total, $28 50.

THOMAS BROWNING, Treasurer,
77 Maiden Lane.

Annual subscriptions now due, contributions and donations, will be gratefully received by the Treasurer, No 77 Maiden Lane or at the Depository, which will be continued at No 28 Ann street, where Bibles, large and small, Books, of Common Prayer and Testaments may be had of the Agent. THOS. C. BUTLER.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sums:

By the hands of the Agent, from Rev Wm Berrian, DD, $5; from Mrs S A Remsen, $2; from Rev C. Smith Pyne, $2 59; from collections of annual dues, $5; from Ladies of St Paul's church, Owego, by the hands of Mrs C F Johnson, $2 62. Total, $17 12.

THOMAS BROWNING, Treasurer,
77 Maiden Lane.

Such subscribers as can conveniently send the amount of their annual dues to the Treasurer, No 77 Maiden Lane, or the Agent 28 Ann street, will confer a special favor, at either of which places subscriptions and donations will be gratefully received.

The Depository of the Protestant Episcopal Tract Society will be continued at No 28 Ann street.

THOS. C. BUTLER, Agent.

Where Tracts, bound or in pamphlet form, may be obtained.

NEW YORK PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New York Protestant Episcopal Education and Missionary Society acknowledges the receipt of the following sums.

1838 *Missionary Disposable Fund.*

February 28. Received a contribution from Trinity church, Geneva, per Rev P P Irving, $5. March 13. Received a part of the monthly offerings of St George's church, Hempstead, L I, $4; 21st, received collection made in St Paul's church, Brownville, $2 75; 28th, received a collection made in Zion church, Rome, Oneida Co. $10 25. April 6th. Received a contribution from St Mark's church, Hunts Hollow, $10; 6th, received collection made in St. John's Church, Kingston, Ulster Co, $5 72; 9th, received offerings of Zion church, Pierre Pont Manor, Jefferson Co, $15; 11th, received collection made in Christ church, Patterson, Putnam Co, $5; 11th, received collection made in St James' church, North Salem, Westchester Co, $5; 11th, received from the quarterly contributions of St Andrews church, Harlem, N Y, $10; 17th, received the contribution of St Luke's church, Harpersville, Broome Co, $15; 20th, received a donation from Mr Amos Palmer, of Otsego Co, $5; 20th, received from Mr John H Swift, for himself and Mrs Swift, pledged at the meeting held at St Thomas' Church, N Y, $10. Total, $102 72.

1838 *General Disposable Fund.*

February 20. Received from the Female Education and Missionary Society of St Bartholomew's Church, N Y, $30 50. March 13 Received from a member of St George's Church, Hempstead, L I, $4,50. 29th. Received a collection made in St Andrew's Church, Walden, Orange county, $6. April 17. Received a contribution from St James' church, Skaneateles, $10; 20th, received a collection made in Christ church, Gilbertsville, Otsego co, $15. Total, $66.

1838 *Education Disposable Fund.*

April 11th. Received from the quarterly contributions of St Andrew's church, Harlem, N Y, $12.

BENJAMIN M BROWN, Treasurer.

New York, April 25, 1838

READING SEMINARY.—This institution consists of two separate and distinct departments. The Male Department is under the charge of Mr. Lemuel Hawley, and the Female Department, under the charge of Miss S. M. Whiting.

It is located on Reading Ridge, one of the most healthy parts of Connecticut, about fifteen miles from Norwalk, and six or seven hours' travel from the city of New-York. It affords instruction in the solid, as well as the ornamental branches of female education; and from the cheapness of living in the neighborhood, its terms are about one third of what is usual in large cities.

Board, and tuition in Orthography, Reading, Grammar, Writing, Arithmetic, Algebra, Mathematics, Geography, the use of the Globes, History, Natural and Moral Philosophy, Rhetoric, Composition, Astronomy, and other kindred studies, for each term of twenty-two weeks, $65; French or Latin, do. 10; Music, do. 16; Drawing, do. 10.

Competent Teachers are employed in all the departments, and the pupils are under the constant and immediate care of the Principals, who devote particular attention to the deportment of the pupils, and to their religious duties.

The item of board includes washing, and no extra charge is made but for books and stationary.

The whole amount of a pupil's annual expense is about $130.

There are two sessions, of 22 weeks each. The one begins in May, and the other in October.

For any further particulars, apply to any of the following referees:

Rev. J. F. Schroeder, D. D., Rev. Samuel Cox, D. D., Joseph Hawley, M. D., Rev. Edwin F. Hatfield, A. M. Merchant, Esq., Wm. Rockwell, Esq., District Attorney for Kings Co.

, Steamboats run daily to and from Norwalk, and stages from Norwalk to Reading. a28 6t

THE REV. MOSES MARCUS, B. D, the Protestant Episcopal Missionary at Nantucket, having conducted a Seminary many years in England, and being thoroughly acquainted with the routine of school business, will be happy to undertake the instruction of a limited number of young gentlemen (twenty-five) from seven to fourteen years of age, in the various branches of Classical, Mathematical and General Literature.

The strictest attention will be paid to the domestic comfort of his pupils, and to every part of their behavior—It will also be endeavored to fix in their minds, the principles of Religion and Morality, and to make them perceive the beauty, and aspire at the attainment of an honorable and virtuous character.

The terms will be $200 per Academical year, including board and washing; the necessary books and materials will be furnished at the expense of the pupils, but no advantage will be taken to increase the expense of education.

The town of Nantucket is very healthy, and so conveniently situated with regard to New York, New Bedford and Boston, (the communication by steamboats and packets being expeditious and punctual,) that pupils can readily be sent in the summer, either to or from home in the course of a few hours.

References may be made to the Right Rev. the Bishop of New York, the Rev. Drs. Berrian, Eastburn, Hawks, Seabury, and the Rev. John M. Forbes, New York; the Rev. Wm. L. Johnson, Jamaica; the Rev. Professor Warner, West Point; and the Rev. Dr. Beasley, Elizabeth-town, New Jersey.

Further information may also be obtained at the Protestant Episcopal Press, 28 Ann st. of Messrs Swords, Stanford & Co., 152 Broadway; and of the Rev. the Principal, at Nantucket, who will be happy to answer any inquiries on the subject. a28

ESTABLISHMENT FOR THE EDUCATION OF YOUNG GENTLEMEN, by the Rev. JAMES COGHLAN, A. B. (Queen's College, Cambridge) Rector of St. Paul's Church, Flatbush L. I.

At this establishment, pupils will be led through a complete course of Classical Instruction, founded on the system of Eton, Westminster, Harrow, and other public schools in England, and adapted to qualify them for entrance at Oxford, Cambridge, and other Universities in Europe, or the United States.

Strict attention will also be given to their progress in English Grammar and Composition, Writing, Arithmetic, Book keeping, Geography, and the use of the Globes, Mathematics, and Natural Philosophy, Ancient and Modern History, &c.

Modern Languages and accomplishments by approved masters.

REFERENCES.

Right Rev. Bishop Onderdonk; Rev. Dr. Milnor; Rev. Dr. Berrian; Rev. C. V. Kelly; Rev. A. Verren; Rev. Dr. Hawks; Rev. Dr. Lyell; Matthew Clarkson, Esq.; Chief Justice Jones; Anthony Barclay, Esq.; Joseph Fowler, Esq; Ramsay Crooks, Esq.; J. W. Powell, M. D.; Henry Jackson, Esq.; Wheaton Bradish, Esq.; R. J. Crommelin, Esq.

Flatbush, Long Island. ap25 3t*

BOARDING AND DAY SCHOOL FOR YOUNG LADIES.—Miss Sagar and Miss Ballow will open on Monday the 23d of April, at No. —— Henry-street, first door below Clinton-street, a Boarding and Day School for Young Ladies. The course of instruction will embrace all that is necessary to a thorough and polished education; and no pains will be spared that may promote the mental and moral improvement of their pupils.

Until the 10th of April, applications may be made at their present residence, No. 391 Greenwich-street.

REFERENCES.

Rt. Rev. Bishop Onderdonk,
Rev. Dr. Milnor,
Rev. Dr. Berrian,
Rev. Dr. Anthon,
Rev. Mr. Haight,
S. Van Duzer, Esq.
Charles Crosby, Esq
Edward Cook, Esq.
Teunis Bergh, Esq.
David Demaray, Esq.
Wm. H. Falls, Esq.

Application may be made as above, and Circulars may also be obtained at the bookstores of Messrs. Swords, Stanford, & Co. No. 152, and of Mr. Roe Lockwood, No. 411 Broadway.

March 8. 8t

NEW OCTAVO PRAYER.—The new edition of the Book of Common Prayer, in all the various styles of binding, is just received, and for sale, wholesale and retail, at the lowest prices, by the Protestant Episcopal Press, Sherman & Trevett.,

EPISCOPAL INSTITUTE, TROY.—The first term of the second year of this Institution will commence on Tuesday, May 1st. There are a few vacancies in the number of pupils, for which application may be made to the Principal at the Institution, or to J. W. Mitchell, Esq. 63 1-2 Cedar street, W. F. WALKER, *Principal.*

TROY, April 24, 1838. ap28 3t.

ST. LUKE'S FEMALE SCHOOLS, corner of Grove and Hudson streets. The summer term of this Institution will commence Monday, May 7th. ap28 3t

POETRY.

From the Nantucket Inquirer.

GRAY HAIRS.

Early in youth's unclouded spring,
In life's serenest morn,
I saw a white hair glistening
Like dew drop on the thorn.

With fluttering heart I quickly tore
The intruder from its cell;
The silver filament curled o'er,
And trembled as it fell.

I asked myself why it was there,
And deemed that it must be
The ghost of a departed hair
Which Ellen stole from me.

Another came; companionless
A little while it grew;
And then, to share its loneliness
Another paled its hue.

Yes! I remember well the fears
When first ye spread my brow;
Gray monitors of fleeting years,
Ye cluster thickly now.

I pluck'd ye once when ye were few,
When sparsely gather'd there,
And thought that I had conquer'd you—
Companions of my care.

I hail ye heralds of the tomb,
No longer ye annoy;
I hail ye in your sickly bloom,
As harbingers of joy.

I learn a lesson in each tress
That withers slowly here,
And mingle hopes of happiness
With each intruding fear.

Yes, snowy wreath; yes, whiten'd cloud;
Pale emblems of life's even,
Ye're preludes to that purer shroud,
The unsullied robe of heaven.

LOVE GOD.

Lines on seeing drawn upon the snow, in large characters near a public pathway, the words, 'Love God.'

Though loath to suffer trivial cause
My hasty footsteps to delay;
I cannot pass without a pause,
These words inscribed beside the way.

"Love God," how fit such words to bear,
The pure, the white, unruffled snow;
I change the words into a prayer,
More of the love of God to know.

I know not whose ingenious hand
This sacred exhortation traced;
But here will the pedestrian stand,
Checking like me his eager haste.

Perchance, some preacher, village bound,
With man's ingratitude perplex'd;
A sermon in the snow storm found,
And left behind this holy text.

Perchance, some schoolboy Bible taught
In yard-long letters fain to write,
Depicted thus his pious thought,
On nature's page of loveliest white.

I fain would think these words were scored
By some good man with prayerful mind;
Some servant whom his heavenly Lord
Shall ready at his coming find.

But be it so, or be it not,
These wayside words will disappear;
But they will never be forgot,
If life be mine, through many a year.

English paper.

MISCELLANY.

From Mr. Stowe's Report on Elementary Public Instruction in Europe.

QUERIES ON EDUCATION.

(*Concluded from page 24.*)

11. Number of pupils to one teacher in the different stages of instruction?

Mr. W. In the elementary stages, if the teacher has good monitors, he may safely take charge of from 100 to 600 pupils; as they advance he must diminish the number, but only on account of the difficulty of obtaining good monitors in the higher branches.

Mr. K. In Prussia, generally about 40 in the elementary branches, and in the higher branches fewer.

Prof. S. In Baden the maximum is 80, on account of the difficulty, in that populous district, of maintaining a sufficient number of schoolmasters for the whole population. As the scholars advance the number is diminished.

12. Systematic division of the different branches of instruction in schools?

Mr. W.——

Mr. K. The schools in Prussia are all divided according to the different branches, and each branch has its own teacher.

Prof. S. Not good to attempt a systematic division in the elementary schools, but very useful for the higher schools. Young children need to be brought under the influence of one teacher, and not have their attention and affection divided among many.

13. Mode of instructing those who are preparing themselves to be teachers?

Mr. W. Employ them as monitors under a good teacher, with some theoretical instruction. This is matter of opinion, not of experience; for we have in Scotland no institutions for the preparation of teachers.

Mr. K. In the seminaries for teachers, there are lectures on the theory of education, mode of teaching, &c.; but the pupils are taught principally by practical exercises in teaching the scholars of the model schools attached to these institutions, and they also labor to perfect themselves in the branches they are to teach.

Prof. S. The general principles of method may be communicated in lectures, but schools for actual practical exercise in teaching are indispensable. They must also become perfectly familiar with the branches they are to teach.

14. Estimation in which the teacher is held, and his income in proportion to that of the other professions?

Mr. W. With us, rising, in both respects, but, as yet, far below the other professions.

Mr. K. In Prussia, the elementary teachers are highly respected and competently maintained; they rank as the better sort of mechanics, and the head teachers rank next to clergymen. The salary low; that of the subordinate teachers, very low.

Prof. S. With us, the worthy teacher holds a respectable rank, and can sit at table with noblemen. The salary has recently been raised, but it is still below that of the clergyman.

15. Subordination among teachers?

Mr. W. Very desirable, but exceedingly difficult to carry it to any extent.

Mr. K. As strict subordination among the teachers of the school as among the officers of the army.

Prof. S. Strict subordination must be maintained.

16. Mode of securing punctual and universal attendance of scholars till the full round of instruction is completed?

Mr. W. By acting on the parents.

Mr. K. By strict laws, rigorously executed.

Prof. S. By law.

17. Control of teachers over their scholars out of school hours?

Mr. W. The laws of the school are never to be violated, even out of school hours. Difficult to carry it any further.

Mr. K. The teacher has the control so far as he can get it. Government sustains him in it.

Prof. S. In all that relates to the school, the teacher must have the control out of school hours.

18. How are schools affected by political changes in the administration of the government?

Mr. W. We have had fears, but, as yet, have suffered no actual evil.

Mr. K. We have no changes in Prussia.

Prof. S. The school must remain sacred and inviolate, untroubled by political changes.

19. School apparatus and library?

Mr. W. Very desirable, but little done that way, as yet, in Scotland.

Mr. K. Most of our schools are provided with them, and we consider them very important.

Prof. S. The teachers must have access to good books; and, if they are industrious and skilful, the pupils will not suffer for want of a library.

20. How can accuracy of teaching be secured?

Mr. W. Every thing depends on the teacher.

Mr. K. Very accurate in Prussia, the government will have it so.

Prof. S. The teacher must understand his profession, and devote himself to it.

21. Governmental supervision of schools, and mode of securing responsibility in the supervisors?

Mr. W. I cannot tell. In this country it is very inefficient, as it must be unless the visiters receive pay for their services.

Mr. K. In this country the governmental supervision is very strict, and produces a very happy influence. The supervisors are paid for their work, and obliged to attend to it. Responsibility is secured by requiring minute and accurate periodical reports, and by a special visitation as often as once in three years.

Prof. S. The supervisors must be paid; there must be strict subordination, accurate returns, and special visitations.

22. How are good teachers to be obtained in sufficient numbers?

Mr. W. I cannot tell. It is difficult here.

Mr. K. By means of our teachers' seminaries—we have them in abundance.

Prof. S. By teachers' seminaries and private teaching, we have enough. In your country it must always be difficult while there is such an amount of business accessible, which is so much more lucrative.

23. Extent of qualification demanded of elementary teachers?

Mr. W. In Scotland there is no general rule.

Mr. K. & Prof. S. In Prussia and Baden the demands are ample, and rigidly enforced.

24. Governmental supervision of private schools?

Mr. W. Of doubtful expediency.

Mr. K. Very strict in Prussia, and altogether beneficial in its influence.

Prof. S. Leave the private schools free, but regulate them, and see that the teachers do their duty.

25. Associations of teachers?

Mr. W. Not yet introduced in Scotland, but very desirable.

Mr. K. & Prof. S. Highly useful, and demanded, and regulated by the government.—Written essays and discussions, and mutual communication of experience, the business of these associations.

From the Episcopal Recorder.

BISHOP KEMPER'S VISITATION.

Rev. and Dear Brethren,—It will doubtless gratify you to learn that Bishop Kemper has in part performed the duties connected with his long journey. He left Florida on his way through the western part of Georgia last Tuesday, and intends visiting Macon, Columbus, and the churches in Alabama, returning through New Orleans, thus gradually approaching his own peculiar field of labor. One not acquainted with the newly-settled portions of our country can hardly appreciate the labor and difficulty which necessarily attend an Episcopal visitation extending from St. Louis through the intermediate states to middle Florida, and then by a circuitous rout back again. The self-denial and the indefatigable spirit which prompted the undertaking claim the warmest gratitude of those Churches which have thus been confirmed and strengthened. We at first looked to Bishop Otey to consecrate our new church in this place. He most kindly consented so to do. It was at his request that Bishop Kemper determined to join him, and when Providence prevented Bishop Otey by sickness from entering upon this duty, he persuaded Bishop Kemper to continue his plans alone. It will gratify the Bishop of Tennessee to learn the success of his Right Rev. brother. Bishop Kemper must do good, for in simplicity, in purity, in earnestness, and in all affection he holds forth the cross of CHRIST. He has won all our hearts, and many prayers follow him from those whom I trust he has established in the faith and hope of the Gospel.

On Sunday, the 11th of March, St. John's Church, in this city, was consecrated to the worship of ALMIGHTY GOD. It was a day which we had earnestly and prayerfully desired, and those only can fully understand our feelings who have for years been deprived the pleasure of going up to the temple of the LORD. Our Church has been erected in times of danger and great difficulty. Its friends have manifested a liberality and unity almost without a parallel. During an Indian war, and at a time when the pressure for money was at its height, they gave freely an offering to the LORD, and now from Sunday to Sunday may we worship GOD in a house set apart for his service. Would that those faithful missionaries who labored here could thus witness an answer to their prayers! But a few years since and all this part of our city was unreclaimed forest; now the Sabbath bell is heard, the worshipping assembly is gathered, and the voice of praise and thanksgiving arises from many hearts,—"Now, therefore, O GOD, strengthen my hands."

The building is Grecian, sixty feet by forty. It has a handsome portico in front, with four large pillars with Ionic capitals. The interior is chaste and beautiful. There is an organ gallery opposite the pulpit. The organ was built by Erben for $1200. The chancel furniture is of the handsomest kind yet simple. The table is mahogany, with a marble slab. The chairs are also mahogany. The carpet for the chancel and aisles also is of the best materials. The pulpit and desk stand in front of a recess, the entablature of which is supported by two Ionic pillars. Behind is the vestry-room, while below the church is a basement for a lecture and a Sunday school-room. I mention these particulars, for I know that those who have friends in Tallahassee will feel interested in all these matters. The cost of the church cannot be less than eleven thousand dollars; four hundred and forty dollars only was drawn from without the territory. The remainder was raised in Tallahassee. The bishop administered the rite of confirmation. Fifteen persons were thus as living temples dedicated to the service of that GOD to whose glory this new building had just been consecrated. All the services of our Church have ever seemed to me peculiarly beautiful, but they never appeared more appropriate. The consecration was followed by an adult baptism. Then came the confirmation, and afterwards the holy communion. Truly may we rejoice in GOD our Saviour who has permitted us, although separated from the home of our fondest affections, here to join in those prayers, and unite in that worship which binds us in unity of spirit to the household of faith.

I accompanied the bishop to Quincy on his way to Georgia. He held services there six times, confirming one person and baptizing five children. There is not an Episcopal church in Quincy, but there are many there who have been educated in its worship. Thus does the bishop strengthen the weak by his presence, occasionally establishing new congregations, leaving with all a grateful sense of his kindness, and a desire to imitate him in following the example of our blessed LORD and Master. This journey must result in good. It will prove to the Church by statements which he can make, that *our country* calls loudly for immediate aid, and for decided energy. By the providence of GOD many circumstances conspire to favor our undertakings. Oh for men to go out two and two, whosoever the settlers are clearing the forest. When the church and the school-house shall stand side by side in our villages, may we exclaim, "The lines have fallen unto us in pleasant places; yea, *we* have a goodly heritage." Most kindly and affectionately, your friend and servant,

J. LORING WOART.

Tallahassee, March 22, 1838.

From the Southern Churchman.

WANTS OF THE WEST.

A correspondent from Mississippi, who will pardon us for the liberty which we take with his letter, writes thus in relation to the spiritual wants of the place where he resides.

"We have been endeavoring for the last six or eight months to procure a minister to officiate at this place, but have been unsuccessful thus far. I first wrote to the Rev. ——, having heard that he had an idea of coming southward for the benefit of his health; but he informed me that his health had improved, and that he had, therefore, declined making a tour to this country for the present at least. I next wrote to the Rev. ——, and he, too, informed me a few days since that he could not leave his native state. A gentleman here, Mr. ——, who is personally acquainted with him still thinks it probable that he can be induced to come, and has written on with a view of ascertaining that matter. If we should not get him, our next effort will be directed to the Secretary of the Board of Domestic Missions, that we may be aided in *procuring* a minister, if not in *supporting* one. We raised a fund of about a thousand dollars for the support of a minister, and we think we could increase it a few dollars more if necessary. This shows that, although there are but few communicants of the Church, there are many who are its decided friends.—We also commenced an effort last spring to raise a fund for building a Church edifice, and some four of us subscribed fifteen hundred dollars; but we concluded it would be better to suspend that effort until we could get a minister to co-operate with us. This is certainly a very favorable point for the establishment of the Church, being the seat of government, and a very thriving place, and I am sure an *efficient* man would soon be able to collect a large congregation, and unite to our Church many of the most respectable persons in the community. That the great Shepherd of all will soon send one amongst us, to collect together his wandering sheep in this region, is my sincere prayer, for I long to see that happy day, when I may enjoy the peculiar privilege of participating in the delightful services prescribed by our excellent and ancient liturgy. This privilege has been denied me for the last eighteen months, and my only solace in this condition, is to read over the pages of the same precious Prayer-book that I once used whilst engaged in the solemn exercises upon which I was wont to attend in my native state. No one living in a country well supplied with ministers can fully appreciate the blessed privileges he enjoys, or can be duly sensible of the mental pains endured by those many Episcopalians that are scattered through a country that is entirely destitute of Episcopal ministrations. If they could be made sensible of the sufferings of their destitute brethren, they would surely feel some sympathy for them, and would freely give of their great abundance, that the missionary might be sent into every quarter, there to disperse spiritual food to the hungry souls of the children of men.—May the GOD of all blessings speedily dispose them so to act."

From the Columbus Sentinel and Herald.

BISHOP KEMPER.

The Right Rev. Jackson Kemper, D. D., Missionary Bishop of the Protestant Episcopal Church, having provisional charge of the Dioceses of Indiana and Missouri, has just concluded his visitation of the Episcopal congregations in Florida and Georgia, has proceeded to perform the like duty to those in Alabama, Mississippi, and Louisiana.

He was accompanied to this place by the Rev. Seneca G. Bragg, of Macon, for whose fostering care at the period of its early organization, the Church in Columbus is greatly indebted.

After interesting preparatory services, during a part of the preceding week, the beautiful building lately erected for the use of the Church was solemnly set apart and consecrated to the service of ALMIGHTY GOD, on Sunday morning, April the 1st. The Rev. Mr. Bragg read the instrument of donation from the vestry and the Rev. Wm. D. Cairns, the rector of the church, read the sentence of consecration. Bishop Kemper preached the sermon. In the afternoon the holy rite of confirmation was administered to twelve recipients. The bishop preached on the occasion. The sacrament of the Lord's supper was administered at night, when the bishop preached again. On Monday the sacrament of baptism was administered by the rector, the bishop preaching the sermon.

Thus ended the services of a week, the most interesting to the members and friends of the Episcopal Church in Columbus, in which they have ever been called to participate. It is enough to say that the interest excited by the novel spectacle of a place of worship solemnly set apart to the service of GOD, and thus for ever separated from all common and unholy uses—novel, because of its being the first instance of the kind in this city—was fully sustained through all the services by which it was followed: and that many have herein witnessed the consummation of their most ardent wishes in reference to the house of the LORD their GOD, their only remaining wish being that it may always be filled with devout and holy worshippers, the consistency of whose walk and conversation in life shall adorn the doctrine of their Saviour's Gospel, and be made effectual in winning many into "the old path and the narrow way" in which their fathers were accustomed to serve and to worship GOD.

Of the character of him who performed for us this "labor of love," making, it is believed, in order to accomplish it, the longest journey ever made by a Christian bishop in the discharge of his Episcopal duties, it would illy become us to speak. Duty, however, compels us to say that an impression has been left on the minds of all, not only favorable to the Church, but one which time itself cannot obliterate, and which, it is trusted, will be felt as the subject of high rejoicing in the ceaseless ages of eternity. The prayers of the faithful will follow "the man of GOD," who has been the favored instrument in performing this good work, and the hearts of many will unite in earnest supplication at the "throne of grace, for the preservation to the Church of so devoted and faithful a servant of Him whose delight it was to go about doing good."

AFFECTION FOR THE DEAD.

The sorrow for the dead is the only sorrow from which we refuse to be divorced. Every other wound we seek to heal—every other affliction to forget; but this wound we consider it a duty to keep open, this affliction we cherish and brood over in solitude. Where is the mother that would willingly forget the infant that perished like a blossom in her arms, though every recollection is a pang? Where is the child that would willingly forget the most tender of parents, though to remember be but to lament? Who, even in the hour of agony, would forget the friend over whom he mourns; who, even when the tomb is closing upon the remains of her he most loved; when he feels his heart crushed, as it were, in the closing of its portals: would accept of our consolation that must be bought by forgetfulness? No, the love that survives the tomb is one of the noblest attributes of the soul.

If it has its woes, it has likewise its delights; and when the overflowing burst of grief is calmed into the gentle tear of recollection; when the sudden anguish and the convulsive agony over the present ruins of all that we most loved, soften away into pensive meditation on all that it was in the days of its loveliness—who would root out such a sorrow from the heart? Though it may sometimes throw a passing cloud over the bright hour of gayety, or spread a deeper sadness over the hour of gloom, yet who would exchange it for the song of pleasure or the burst of revelry? No—there is a voice from the tomb sweeter than song. There is a remembrance of the dead to which we turn even from the charms of the living. Oh, the grave!—the grave—it buries every error—covers every defect—extinguishes every sentiment! From its peaceful bosom spring none but fond regrets and tender recollections. Who can look down upon the grave of an enemy and not feel a compunctious throb that he should ever have warred with the poor handful of earth that lies mouldering before him?

But the grave of those we loved—what a place for meditation! There it is that we call up in long review the whole history of virtue and gentleness, and the thousand endearments lavished upon us almost unheeded in the daily intercourse of intimacy; there it is we dwell upon the tenderness, the solemn tenderness of the parting scene. The bed of death, with all its stifled griefs—its noiseless attendants, its mute, watchful assiduities. The last testimony of expiring love! The feeble, fluttering, thrilling, oh! how thrilling, pressure of the hand. The last fond look of the glazing eye turning upon us even from the threshold of existence. The faint, faltering accents, struggling in death to give one more assurance of affection!

Ay, go to the grave of buried love and meditate. There settle the account with the conscience for every past benefit unrequited—every past endearment unregarded, of that departed being who can never—never—return to be soothed by thy contrition! If thou art a child, and hast ever added a sorrow to the soul, or a furrow to the silver brow of an affectionate parent—if thou art a husband, and hast ever caused the fond bosom that ventured its whole happiness in thy arms, to doubt one moment of thy kindness or truth—if thou art a friend, and hast ever wronged in thought, word or deed, the spirit that generously confided in thee—if thou art a lover, and hast ever given one unmerited pang to that true heart, which now lies cold and still beneath thy feet; then be sure that every unkind look, and every ungracious word, every ungentle action, will come thronging back upon thy memory, and knocking dolefully at thy soul—then be sure that thou wilt lie down sorrowing and repentant on the grave, and utter the unheard groan, and pour the unavailing tear—more deep, more bitter, because unheard and unavailing.—*Washington Irving.*

PHYSIOGNOMY OF SHEEP—EXTRAORDINARY FACT.

A very trifling wager was settled a short time since between Mr. R. Matthews of Huxham, and Mr. Wippel of Redway, in the parish of Rewe, which proves the accuracy of memory and power of observation possessed by the latter gentleman in the physiognomy of sheep. Mr. Wippel engaged to take sixty ewes promiscuously out of his flock, and have their lambs penned off from them, at a distance, and not to be in sight; and to go to the ewes, fix upon them, and he proceed to the lambs, and select the lamb belonging to the ewe pointed out, and, *vice versa*, to take a lamb, and go and point out the dam amongst the ewes. The ewes and lambs were penned off. A ewe was taken out of the penn by the umpires, and Mr. Wippel directly went and selected the lamb belonging to her; the judges were immediately satisfied, by the maternal tokens of recognition, of the fact. A lamb was then brought out and he went immediately and selected the ewe that owned it. Another ewe was taken out, and Mr. Wippel said, "That ewe has two lambs;" and he proceeded in this manner until forty-nine out of sixty had been tried, the spectators declaring themselves perfectly satisfied with the trial. One instance was very extraordinary. A lamb was selected, and he said to the boy, "Go and fetch a ewe with a tuft of wool growing out of her neck." It was fetched and it proved to be the dam. This wonderful instance of memory and observation was proved before Mr. May, Mr. Joseph Player, Mr. Matthews, and Mr. Moxhay. Mr. Wippel offered to repeat the trial at any future time.

Western Luminary.

All my salvation depends upon the nativity, the crucifixion, the resurrection of our LORD, and the descent of His spirit upon my heart.

The present world is called *night*, because it is full of darkness and dreaming.

MISS JUNE'S BOARDING SCHOOL FOR YOUNG LADIES, Whiteplains, Westchester, county, N. Y. TERMS.—Board, including washing, fuel, lights, and tuition in English branches, $120 per annum, payable quarterly in advance.

Music, (extra,) per quarter,	$12
Drawing and Painting,	5
Chinese an Poonah Painting, per course of lessons,	6
French,	5
Spanish,	5

Each pupil furnishes her bed, bedding, and towels.

The year is divided into two terms, commencing on the first Monday of May and November.

REFERENCES.—Rev. R. W. Harris, Minott Mitchell, Esq., J. W. Tompkins, Esq., Whiteplains; Rev. Samuel L. Nichols, Bedford; Rev. Alexander Crosby, Yonkers; Drs. Balwin and Miner, East Broadway, Mr. David Lyon, 115 Madison street, Mr. Truman Smith, 8 Cedar street, New York. April 17, 6m

THE CHURCHMAN'S ALMANAC FOR 1838.—The fourth edition of the above is this day published—It contains within the compass of thirty-six closely printed pages, besides the usual calendar and celestial phenomena, various items of useful information, and condensed views and statistics of the present state of the Church and her institutions, together with *an alphabetical list of all the clergy of the Protestant Episcopal Church in the United States*

It is furnished with much additional intelligence, peculiarly interesting to Churchmen.

Price, six and a quarter cents the single copy. Considerable reduction by the quantity.

Orders are respectfully solicited, especially from the clergy, Sunday schools, and parishes. The Almanac has, in some instances, exerted a most happy influence in behalf of the Church, and may be very usefully circulated as a tract. Address

LOUIS SHERMAN, Agent
28 Ann-street, N. Y.

BOARDING SCHOOL, New Haven.—Miss Angelica Gilbert and Miss Mary E. Edwards respectfully inform the public, that they continue their school in the city of New Haven, assisted by several ladies who have also taught a number of years, and by masters in French and drawing; which with the opportunity to those sufficiently advanced, of attending the Lectures of Professor Silliman and of Professor Olmsted, comprehends all the usual departments of female education.

Their house is sufficiently large to accommodate *well* about thirty boarders, a small number being generally preferred by parents.

The year is divided into three terms, that of the summer commences on the 1st of May, those of the winter the 1st of October, and the 7th January.

Reference may be given to parents and guardians of present and former scholars, and to the Rev. Dr. Croswell of this city, or to the Rev. Dr. Hawks, and Alderman Woodhull in New York.

A card of the expense will be sent, on request, by mail.
April 21 6w

YONKERS FEMALE SEMINARY.—The extensive and commodious building lately erected expressly for a Female Seminary, on the bank of the Hudson, a quarter of a mile north of the village of Yonkers, Westchester county, N. Y., will be opened for the reception of pupils on the first of May next, under the charge of Mr. and Mrs. Bleecker, of Sing Sing. Its healthy situation, commanding prospect, and easy access from the city, (being only 18 miles distant,) recommend this location to public patronage.

During the season of navigation, two steamboats run daily to and from New York, by which parents may leave the city in the morning, spend eight hours with their children, and return the same afternoon.

Application for the admission of pupils may be made to the subscriber, at Sing Sing; the Rev. A. H. Crosby and Lemuel Wells, Esq., Yonkers; or the Rev. Dr. Berrian, New York.

TERMS—$200 per annum, payable quarterly in advance; including tuition, washing and mending. Boarders to furnish their own cot, bed and bedding, or these articles will be furnished at a trifling charge for use. No deduction for day absence during the term, except sickness of the pupil prevents attendance. No pupil received for less than one term, consisting of two quarters, or twenty-two weeks.

EXTRA CHARGES—Latin and Greek, $5 per quarter; French, $8; Drawing and Painting, $6; Music, $12; Vocal Music, $5. GEORGE W. BLEECKER, Principal.
March 17. 8t

IRVING INSTITUTE.—An English and Classical Boarding School Tarrytown, Westchester co.; WILLIAM P. LYON, CHARLES H. LYON, Principals. To be opened on the first of May next.

The location is perhaps the most desirable that could be selected on the Hudson. Tarrytown is well known to be one of the oldest and most pleasant towns in this section of the country—altogether salubrious and moral. It is distant about twenty-five miles from New York, and is visited morning and afternoon by a steamboat from the city.

A commodious brick edifice is now erecting expressly for the purpose. The grounds are ample, affording abundant opportunity for healthy sports in the open air, and quite retired from the village. The site being elevated, the prospect is extensive and delightful, commanding a view of the river from New York to the Highlands.

The teachers and pupils will reside in the family of one of the Principals, eat at the same table, sleep under the same roof, and constitute in all respects, one family; and the discipline will be entirely of the parental kind. Every reasonable exertion will be made to render the institution pleasant and comfortable, the studies interesting and agreeable, and to promote the health and happiness of the pupil.

The Principals flatter themselves that, from many years' experience, and their uniform success in the management and instruction of youth, and a passionate fondness for the profession, they possess the requisite qualifications for the arduous and responsible duties they have undertaken.

The moral welfare of youth being always a consideration of the highest importance, it will be an object of solicitude with the Principals to bring their pupils to conduct themselves under the salutary influence of moral and religious principles, without interfering at all with the tenets of particular denominations. Each pupil must be provided with a Bible, and will be required to attend at family prayers morning and evening, and public worship on the Sabbath in one of the churches (of which there are four) in the village—such place as may be agreeable to the wishes of parents or guardian.

The system of education pursued in this institution is designed to prepare the pupil for the active duties of life, or for a course of professional or collegiate studies, and is desired, for any degree of collegiate advancement. The studies embraced in the plan of the seminary, and which will be pursued by the pupil according to the wishes of parents or the discretion of the Principals, are,

Orthography, Reading, English Grammar, Rhetoric, Geography, Astronomy, History, Composition, and Elocution; Arithmetic, Algebra, Mensuration, Geometry, Trigonometry, Surveying, Penmanship, and Bookkeeping; Chymistry, Natural Philosophy, Botany, Geology, Mineralogy and Natural History; Latin, Greek, Hebrew, French, and Spanish Languages; Greek and Roman Antiquities; Ancient Geography and Mythology.*

The plan adopted is designed not merely to advance and perfect the pupil in the branches studied, but to develope and instruct the *judgment*, to enlighten the *understanding*, to form the *habits*, and to give a moral and useful direction to the *inclinations*. The object continually kept in view is to fit them for an efficient discharge of the duties to which they are rising in life; to qualify them to become intelligent and useful members of the community; worthy and patriotic citizens of this republic.

The Principals are determined that the instruction in the several departments shall be most thorough; to accomplish which all subjects will be treated as practically as possible, and illustrated and enforced in such a way as to exercise the understanding of the pupil rather than to burden his memory. It will accordingly be the effort of the instructers, while they remove embarrassments and restraints from the minds of the pupils, to assist their thinking and reasoning powers to discover the truth and the principles on which it depends.

The year will be divided into two sessions—one commencing on the 1st May, and the other on the 1st November, each succeeded by a vacation of three weeks. At the close of each session there will be a public examination and exhibition, at which certificates and prizes will be awarded to meritorious scholars. Parents and guardians will receive a special invitation to attend.

Terms, $100 per session, payable in advance, or within thirty days from the commencement of the session. This will include tuition, board, washing, mending, fuel, light, &c., and also the use of the library. There will be no extra charges.

Pupils can remain in the family of the Principal during the vacations, if desired—subject to charge for board.

Tarrytown, January, 1838.

Reference by permission to the following gentlemen: Rev. Dr. Creighton, Rector of Christ Church, Washington Irving, Esq., Steuben Swartwout, Esq., Tarrytown.—Rev. Edward N. Mead, Singsing. Rev. Dr. Mead, Norwalk, Ct. Nathaniel C. Hart, Esq., Sawpits, Rev. Dr. Fisk, Pres. Wesleyan University, Middletown, Ct. Hon. Gulian C. Verplanck, Wm. A. Duer, L.L.D., Pres. Col. College, Rev. Dr. M'Vickar, Rev. Dr. Berrian, Rev. Dr. Hawks, Rev. Dr. Bangs, Harper & Brothers, Dr. J. R. Van Rensselaer, Dr. T. S. Barrett, David Graham, Esq., Lyman Cobb, Esq., George T. Trimble, Esq., New York City.

* The Principals wish it distinctly understood, that no branch is *professed* to be taught which will not be taught *in the most thorough manner.*

March 29, 6w.

CUDWORTH'S INTELLECTUAL SYSTEM OF THE UNIVERSE, &c.—The first volume, royal 8vo. just published and for sale at the New York Protestant Episcopal Press, 28 Ann street.

PRIVATE INSTRUCTION.—The subscriber, who has been for several years Principal of a Young Ladies' Classical Seminary in Massachusetts, having removed his family to this city, is desirous of procuring a few classes of young Ladies for private instruction, in the various branches of a thorough English ann Classical Education. Classes can commence immediately.

Particulars may be learned by application, either personally or by letter, to R. Phipps, 84 Nineteenth street.

REFERENCES.

Rt. Rev. B. T. Onderdonk, D. D.

Rev. J. Milner, D. D.	Rev. J. A. Vaughan,
Rev. F. L. Hawks, D. D.	Hon. Judge Oakley,
Rev. J F. Schroeder, D. D.	S. Payne, Esq.,
Rev. S. Seabury, D. D.	Rev. J. M. Wainwright.

March. 28, 6t.

SPLENDID ENGLISH BIBLES, of every variety of style just received and for sale by the Protestant Episcopal Press 28 Ann street.

FOR SALE.—A fine-toned Organ, suitable for a small church. Apply to Mr. Louis Sherman, office of the Episcopal Press. s23

PARISH AND RELIGIOUS LIBRARY.—*Of thirteen volumes. Contents as follows:*

Vol. I. contains Leslie on Deism; West on the Resurrection; with a general and special preface, biographical memoirs, and notes

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